CHHAANDOGYA UPANISHAD

First Chapter—(First Section)

(Narration of adoration of Omkaar in thirteen sections of first chapter)

'Om'–this word is 'udgeetha', worship this 'udgeetha'. The singer sings 'om' in loud voice, its very exposition is ahead–(1)

('ut' means singing in high voice is called 'udgeetha'. 'Om' is the name of God–singing it in high voice is 'udgeetha-gaan').

The gist of five elements is prithivee–earth, the essence of earth is jala–water, the essence of jalas is oshadhee (herbs), the essence of oshadhee is purusha (human body), the essence of purusha is vaanee (speech), the essence of vaanee is rik

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ओमित्येतदक्षरमुद्गीथमुपासीत, ओमिति ह्युद्गायति तस्योप-
व्याख्यानम् ॥ १ ॥

om-ityetadaksharam-udgeetham-upaaseeta, om iti hyud-gaayati tasyop-vyaakhyaanam–(1)

om–signifying brahm; **iti**–this; **etad**–this; **aksharam**–immortal, to imperishable status (omkaar); **udgeetham**–udgeetha (by means of singing with loud voice); **upaaseet**–may worship; **om iti hi**–om to this very; **udgaayati**–sings in high tone; **tasya**–of that ('om' udgeetha); **upvyaakhyaanam**–(ahead) will lecture, state an account–(1)

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसोऽपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः ॥ २ ॥

eshaam bhootaanaam prithivee rasah prithivyaa aapo raso-apaam-oshadhayo rasa oshadheenaam purusho rasah purushasya vaagraso vaacha rigrasa richah saam rasah saamna udgeetho rasah–(2)

(rigveda), that is hymn in praise of God, the essence of rik is saam that is singing divine name of God, the essence of saam is udgeetha, that is 'ut' of Omkaar with high voice, 'geetha'– meaning–is song–(2)

This which is 'udgeetha'–is singing of omkaar in high note. That is essence of essences, is the ultimate pleasure, is the supreme lasting joy; in the sequence of essence, is the eighth in the sequence of prithivee-jala-oshadhi-purusha-vaani-rik-saam-udgeetha.–(3)

Which ones are rik, which ones are saam, which one is

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eshaam–these; **bhootaanaam**–of five elements; **prithivee**–apparent (visible) earth; **rasah**–is essence (bliss, gist); **prithivyaah**–of earth; **aapah**–water; **rasah**–(is) essence; **apaam**–of water; **oshadhayah**–herbs; **rasah**–(are) essence; **oshadheenaam**–of flora; **purushah**–human body; **rasah**–(is) essence; **purushasya**–of a human; **vaag**–speech; **rasah**–(is) essence; **vaachah**–of speech; **rik**–rigveda (mantra in praise); **rasah**–(is) essence; **richah**–of richa; **saam**–saamveda (mantra of devotional song); **rasah**–(is) essence; **saamnah**–of singing saam veda; **udgeethah**–singing with high voice (om); **rasah**–is essence–(2)

स एष रसानाः रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ॥ ३ ॥

sa esha rasaanaam rastamah paramah paraardhyo-ashtamo yadudgeethah–(3)

sah eshah–that this; **rasaanaam**–amongst the essences; **rastamah**–the best essence–joy; **paramah**–most eminent; **paraardhyah**–supremely positioned; **ashtamah**–(in the above considered rasas) eighth; **yad**–which; **udgeethah**–is udgeetha–(3)

कतमा कतमर्क्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति ॥ ४ ॥

katamaa katamarkka-tamat-katam-matsaama katamah katam udgeetha iti vimrishtam bhavati–(4)

katamaa-katamaa–which one; **rik**–richaa, selected

udgeetha–we have to, in that case deliberate on this–(4)

Vaani–speech is rik, praan–vital life is saam, the syllable 'om' this is 'udgeetha'. Or, it is a pair of vaani and praan and the other pair is of rik and saam–(5)

Just as meeting of a pair gives rise to a new creation, similarly with pairs of vaani and praan as well as rik and saam brings about the creation of the word 'om'. Omkaar appears when God's name is chanted with praan energy from vaani

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verse; **katmat-katmat**–which one; **saam**–hymn to be chanted; **katmah-katmah**–which one; **udgeethah**–(is) udgeetha; **iti**–this matter; **vimrishtam**–deserves consideration; **bhavati**–is–(4)

वागेवर्क् प्राणः सामोमित्येतदक्षरमुद्‌गीथः ।

तद्वा एतन्मिथुनं यद्वाक् च प्राणश्चर्क् च साम च ॥ ५ ॥

vaag-eva-arka praanah saamo-mityetad-akshara-mudgeethah. tadwaa etan-mithunam yadwaakcha praanash-chark cha saama cha–(5)

vaag eva–speech alone; **rig**–is richaa; **praanah**–praan alone; **saam**–is saam; **om iti etat aksharam**–this word 'om' alone; **udgeetha**–is udgeetha; **tad**–then; **vai**–certainly; **etad**–this; **mithunam**–is a pair; **yad vaak cha praanah cha**–which (pair) is of vaani (speech) and praan (vital life); (and the other) **rik cha saam cha**–(is pair of) richaa and saam–sacred verse and hymn–(5)

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे सꣳसृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ ६ ॥

tad-etan-mithunam-om-itye-tasinnakshare san-srijyate yadaa vai mithunou samaa gacchhata aapayato vai taavanyo nyasya kaamam–(6)

tad etad mithunam–that this pair; **om**–om; **iti etasmin**–this; **akshare**–in syllable (verse); **sansrijyate**–associate, meet each other; **yadaa vai**–as soon as; **mithunou**–both man and woman; **samaagacchhatah**–come together; **aapayatah**–fulfill; **vai**–precisely; **tou**–both

(speech), in the same way richaa, that is hymns is praise of God, saam gaan, that is being involved in singing and music bring about the existence of Omkaar. When two meet each other, then they fulfil each others desire, in the same manner when vaani alongwith praan and richa along with saam meet and chant the name of Omkaar, they then accomplish and satisfy each other–(6)

Whoever perceives and reveres the syllable udgeetha as such, his wishes are definitely fulfilled–(7)

'Om'–this word is also applied as an expression of assent. Whenever any matter has to be ratified, it is done by saying

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of them; **anyonyasya**–of each other; **kaamaan**–to wishes, to cherished aim–(6)

आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ७ ॥

aapayi taa ha vai kaamaanaam bhavati ya etad-evam vidwaan akshram udgeetham upaastey–(7)

aapayitaa–who fulfils; **ha vai**–with certainty; **kaamaanaam**–of desires; **bhavati**–happens; **yah**–who; **etad**–to this; **evam**–in this way; **vidwaan**–who perceives, who understands; **aksharam**–'om' to this syllable; **udgeetham**–udgeeth (in the manner of); **upaastey**–worships (who chants om in high voice)–(7)

तद्वा एतदनुज्ञाक्षरं यद्धि किंचानुजानात्योमित्येव तदाहैषो एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ८ ॥

tad waa etadanujyaaksharam yaddhi kinchaanu-jaanaati-om ityeva tadaa-haisho eva samriddhi-yadanujyaa samardhaitaa ha vai kaamaanaam bhavati ya etad-evam vidwaanaksharam-udgeetha-mupaastey–(8)

yad vai–that (om); **etad**–this; **anujyaa-aksharam**–is a syllable of assent (indicates assent–acceptance); **yad hi kincha**–of whatever (matter), **anujaanaati**–gives assent–acceptance; **om iti eva**–(that person then) 'om' just like this; **tad**–to that; **aah**–speaks; **eshaa u eva**–this alone; **samriddhi**–is divine

'om'. Giving assent–giving acceptance to any matter–is an indication of prosperity. Whosoever is prosperous, is gratified, he only gives assent. He who perceives as such and worships Udgeetha, he becomes the one who fulfil desires–(8)

With 'omkaar' starts the beginning of the knowledge of three vedas. In soma-yajna-adhvaryu, hotaa, udgaataa (priest, who offers oblation, who recites hymns) start their work with omkaar. All matters in the universe function to progress for the worship of this word with its power and with its pleasure.–(9)

The glory of God in the name of omkaar that has been discussed–his kindness is for both those who perceive Him

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majesty; **yad**–which; **anujyaa**–is giving assent–acceptance; **samardhitaa**–which enhances, prosperous (greatly wealthy); **ha vai**–certainly; **kaamaanaam**–of desired pleasures; **bhavati**–fulfills; **yah etad evam vidwaan aksharam udgeetham upaastey**–who perceives (om) in this manner and worships the syllable (om) in the shape of udgeetha–(8)

तेनेयं त्रयी विद्या वर्त्तत ओमित्याश्रावयत्योमिति शꣳसत्योमित्युद्गा-यत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन॥ ९ ॥

teneyam trayee vidyaa varttata om-ityaa-shraava-yatyo-miti sham-satyo-mityud-gaayatye-tasyaiva-aksharasya-apachityai-mahimnaa rasena–(9)

tena–with that (word 'om'); **iyam**–this; **trayee vidyaa**–the three veda mantras (rig, yajuh, saam); **varttate**–begin; **om iti**–'om' this (uttering only); **aashraavayati**–(of richaas) hotaa utters; **om iti**–'om' (uttering this); **shansati**–(adhvaryu by mantras of yajurveda of karma) counsels; **om iti**–'om' (speaking as such); **udgaayati**–(udgaataa of saam-mantras) sings in a high voice; **etasya eva**–this alone; **aksharasya**–of (syllable 'om'); **apachityai**–for worship, for progress; **mahimnaa**–with high status (importance); **rasena**–with form of relish (udgeetha)–(9)

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद। नानातु विद्या चाविद्या च। यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति॥ १० ॥

and those who do not. Both carry on with their work due to His grace. Knowledge and ignorance are distinct-he who, works from education and knowledge, perceiving the glory of omkaar, who functions with a purpose, with faith, reverence and knowledge of the Upanishads, he is successful. This exposition is about that syllable omkaar–(10)

First Chapter—(Second Section)

(Praan in pind (microcosm) and the sun in brahmaand (macrocosm) represent 'omkaar', from 2 to 3 section)

'Deva' and 'asura'–these are children of 'prajaapati'. When they began quarrelling with one another, the devas

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tenobhou kuruto yash-chetad-evam veda yascha na veda. naanaa tu vidyaa chaavidyaa cha. yad eva vidyayaa karoti shraddhayopanishadaa tadeva veeryavattaram bhavteeti khalve-tasyaivaaksharasya-upaakhyaanam bhavati–(10)

tena–from that (syllable 'om'); **ubhou**–both (learned and ignorant); **kurutah**–do (their respective work); **yah cha**–and who; **etad**–to this (syllable); **evam veda**–perceives in this manner; **yah cha na veda**–and who does not perceive; **cha**–and; **naanaa**–(are) distinct; **tu**–then; **vidyaa**–vidya (knowledge); **avidyaa cha**–and (ignorance) avidya; **yad eva**–to whichever (action); **vidyayaa**–with knowledge (wisely); **karoti**–does; **shraddhayaa**–with true devotion; **upanishad**–with upanishad, yoga, deeply engrossed or with counsel in company of a sage; **tad**–that (deed); **eva**–alone, **veeryavattaram**–more fruitful, successful; **bhavati**–becomes; **iti khalu**–definitely this; **etasya eva**–just this; **aksharasya**–of syllable (om); **upvyaa-khyaanam**–exposition (classification); **bhavati**–is–(10)

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति॥ १ ॥

devaasuraa ha vai yattra sanyetira ubhaye praajaapatyaa-staddha devaa udgeetham-aajahrur-

embraced 'udgeetha' since they believed that with this they could defeat the asuras–(1)

Considering praan existing in the nose–ghraan (praan) energy, as a symbol of udgeetha in the body, they worshipped praan-life force, they thought they will defeat the asuras with this. The asuras pierced 'ghraan' with wickedness, therefore,

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anena-etaan-abhi bhavishyaam iti–(1)

devaasuraah (deva+asuraah)–deva (virtuous men, good conduct, virtuous disposition); and asuras (evil men, wicked conduct, corrupt disposition); **ha vai**–this is famous; **yattra**–on whoever (for the sake of); **sanyetire**–did fight; **ubhaye**–both of them; **praajaapatyaah**–were the offspring of prajaapati (a virtuous householder) (prajaapati–dispositions related to jeevaatmaa-individual soul–and organs of sense); **tad**–then; **ha**–with certainty; **devaah**–the devaas; **udgeetham**–to udgeetha (omkaar-japa); **aajahru**–accepted; **anena**–from this (udgeeth); **etaan**–to them (asuras); **abhibhavi-shyaamah**–scorn, will defeat; **iti**–due to this reason–(1)

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तः हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥ २ ॥

te ha naasikyam praanam-udgeetham-upaasaan-chakrirey tam haasuraah paapmanaa vividhustasmaat-tenobhayam jighrati surabhi-cha durgandhi-cha paapmanaa hyesha viddhah–(2)

tey ha–they (the devas); **naasikyam**–existing in the nose (flowing); **praanam**–to nose (sense of smell); **udgeetham**–udgeetha (presuming–in the form of); **upaasaanchakrirey**–worshipped; **tamha**–to that (praan in the nostrils); **asuraah**–the asuras; **paapmanaa**–with wickedness, with defect or deficiency; **vividhuh**–pierced, struck; **tasmaat**–with that reason; **tena**–from that (sense of smell, nose); **ubhayam**–to both; **jighrati**–smells; **surabhi**–fragrant (object); **cha**–and; **durgandhi**–bad smell (object); **cha**–and; **paapmanaa**–with wickedness, with defect or

man smells both with nose–sweet and bad smell, because nose (smell) is pierced with wickedness–(2)

Then considering 'vaanee'–speech as a symbol of udgeetha in the body, the devas worshipped vaanee and thought they could defeat the asuras with vaanee. The asuras pierced that also with wickedness. That is why man speaks both truth and lies because speech is pierced with wickedness–(3)

Then considering 'chakshu'–eye as a symbol of udgeetha in the body, the devas worshipped chakshu and thought that

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deficiency; **hi**–because; **eshah**–this (nose-sense of smell, praan); **viddhah**–pierced, (is) hurt–(2)

अथ ह वाचमुद्गीथमुपासांचक्रिरे तां हासुराः पाप्मना विविधुस्त-स्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा ॥ ३ ॥

atha ha vaacham-udgeetham-upaasaan-chakrirey taam haasuraah paapmanaa vividhus-tasmaat-tayobhayam vadati satyam chaanritam cha paapmanaa hyeshaa viddhaa–(3)

atha ha–after this; **vaacham**–of speech; **udgeetham**–udgeetha (in the form); **upaasan–chakrirey**–worshipped; **tam ha**–to that also (speech form udgeetha); **asuraah**–the asuras; **paapmanaa**–with wickedness, with defect; **vividhuh**–pierced, struck; **tasmaat**–due that reason; **tayaa**–with that (speech); **ubhayam**–to both; **vadati**–speaks; **satyam cha**–to truth; **anritam cha**–and to untruth; **hi**–because; **paapmana**–with wickedness; **eshaa**–this speech; **viddhha**–is pierced–(3)

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्त-स्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥ ४ ॥

atha ha chakshur-udgeetham-upaasaanchakrire taddhaasuraah paapmanaa vividhusta-smaattey-nobhayam pashyati darshneeyam chaadarshaneeyam cha paapmanaa hi-etad-viddham–(4)

they could defeat the asuras with chakshu. The asuras pierced that also with wickedness. That is why man sees both objects–worth seeing and not worth seeing–because the eyes are pierced with wickedness–(4)

Then considering 'shrotra'–ear as a symbol of udgeetha in the body, the devas worshipped shrotra and thought they could defeat asuras with shrotra. The asuras pierced that also with wickedness. That is why man hears both subjects–worth hearing and not worth hearing–because the ears are pierced with wickedness–(5)

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atha ha–after this; **chakshuh udgeetham upaasaanchakrirey**–began worship of the eye in the shape of udgeetha; **tad ha**–to that (eye) also; **asuraah paapmanaa vividhuh**–asuras pierced with wickedness, struck; **tasmaat tena ubhayam pashyati**–due to that reason with that (eye) looks at both; **darshaneeyam cha**–worth seeing, to a genuine–auspicious–attractive (object); **adarshaneeyam cha**–and not worth seeing, ugly (object); **paapmanaa hi etad viddham**–because it (eye) is struck with wickedness (defect)–(4)

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्त-स्मात्तेनोभयं शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

atha ha shrotram-udgeetham-upaasaanchakrire taddhaasuraah paapmanaa vividhus-tasmaat-tena ubhayam shrinoti shravaneeyam chaa-shravaneeyam cha paapmanaa hi-etad-viddham–(5)

atha ha–after this; **shrotram udgeetham upaasaanchakrire**–began worship of ear (power to hear) in the shape of udgeetha; **tat ha**–to that as well (ear); **asuraah**–the asuras; **paapmanaa vividhuh**–struck (connected) with wickedness (defect); **tasmaat tena ubhayam shrinoti**–that is why with that (ear) hears both; **shravaneeyam cha**–to worth hearing (gentle, benevolent words); **ashravaneeyam cha**–not worth hearing (bitter, dirty evil words); **paapmanaa hi etad viddham**–because it is (ear) wounded (stained) with wickedness.–(5)

Thereafter considering 'mana'–mind as a symbol of udgeetha in the body, the devas worshipped mana and thought they could win over the aṣuras with mana. The asuras pierced that as well with wickedness. That is why man resolves for both types–deserving thought and undeserving since mana is pierced with wickedness–(6)

Then considering 'praan'–vital life, existing in the face-mouth-as a symbol of udgeetha in the body, the devas worshipped praan and thought that they could defeat the asuras with praaṇ. Other organs of sense have a perception

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अथ ह मन उद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनो-भयꣳ संकल्पयते संकल्पनीयं चासंकल्पनीयं च पाप्मना ह्येतद्विद्धम्॥ ६ ॥

atha ha mana udgeetham-upaasaanchakrire taddhaasuraah paapmanaa vividhus-tasmaatteno-bhayam sankalpayate sankalpaneeyam chaa-sankalpaneeyam cha paapmanaa hi etad viddham–(6)

atha ha–after this; **manah udgeetham upaasaan-chakrire**–began to worship mana considering it as udgeetha; **tad ha asuraah paapmanaa vividhuh**–to that (mana) asuras pierced with wickedness; **tasmaat tena ubhayam**–due to that reason that (mana) of both; **sankalpayate**–carry out resolves (reflects); **sankalpaneeyam cha**–worth resolve; **asankalpaneeyam cha**–not worth resolve, inauspicious thoughts; **paapmanaa hi etad viddham**–because it is damaged by wickedness–(6)

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे तꣳ हासुरा ऋत्वा विदध्वꣳसुर्यथाऽश्मानमाखणमृत्वा विध्वꣳसेत॥ ७ ॥

atha ha ya evaayam mukhyah praanastam-udgeetham-upaasaanchakrire tam haasuraa ritwaa vidad-dhwamsur-yathaa-ashmaanam-aakhanam-ritwaa vidhwam seta–(7)

atha ha–after this; **yah eva ayam**–whatever this; **mukhyah**–existing in the mouth or (all pervasive body) main; **praanah**–is praan (life giver atma); **tam**–to that alone; **udgeetham upaasaanchakrire**–began to worship in the

of self-interest, the face does not have such perception. Whatever the mouth holds, it does not keep with itself, but all of it is distributed amongst all; the praan while functioning day and night makes eyes, ears, nose etc. all organs of sense filled with life. When the asuras approached praan based in the face (or the principal-praan) to pierce with wickedness, they were destroyed just as a lump of mud vanishes when it collides with hard stone–(7)

(The intention of considering praan, housed in the face (mouth), as a symbol of udgeetha and its worship in a loud chant is to create resonance of the singing of omkaar–this is called udgeetha. 'Ut' means with loud note, 'geetha' means to sing. With the other senses, reverence in udgeeth for good and evil desires remains. With the combination of 'praan' in 'mouth' in worship of udgeetha, that is, with the resonance of omkaar by chanting in high note, evil does not even touch, because both mouth and praan have no selfish connection).

Just as a lump of stone is crushed to powder by dashing against a hard stone, similarly he who wishes evil or attacks a

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shape of udgeetha; **tam ha**–to that (primary praan); **asuraah**–asuras; **ritwaa**–after reaching near; **videdhwansuh**–were destroyed; **yathaa**–just as; **ashmaanam**–to a stone; **aakhanam**–not worth digging, firm; **ritwaa**–going near; **vidhwanseta**–(lump of earth after colliding) is destroyed–(7)

एवं यथाऽश्मानमाखणमृत्वा विध्वꣳसत एवꣳ हैव स विध्वꣳसते य एवंविदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥ ८ ॥

evam yathaaa-shmaanam–aakhanam-ritwaa vidhwam-sata evam haiva sa vidhwam-sate ya evam vidi paapam kaama-yate yaschainam-abhidaasati sa esho-ashmaakhanah–(8)

evam–in this way; **yathaa**–just as; **ashmaanam**–to a stone; **aakhanam**–hard, firm; **ritwaa**–approaching near (colliding); **vidhwansate**–(a lump of mud) is destroyed; **evam ha eva**–similarly; **sah**–he; **vidhwansate**–is destroyed;

devotee of omkaar, is destroyed. A devotee is like a firm rock–(8)

With praan resting in mouth, man has no perception of agreeable or disagreeable odour–this praan is devoid of evil, empty of selfishness, that is why whatever it consumes with that it protects the other senses. In the end at the time of death when man departs finding praan absent and in the final moment opens the mouth wide open, as if wanting it to return–(9)

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yah–who; **evam vidi**–who perceives this (udgeetha); **paapam**–to sin, to evil; **kaamayati**–desires; **yashcha**–and who; **enam**–to this (who has realised supreme truth); **abhidaasati**–desires to supress, desires to attack; **sah eshah**–he then is (devotee of udgeeth); **ashmaakhanah**–is a firm stone (like a rock)–(8)

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान् प्राणानवति। एतमु एवान्ततोऽवित्त्वोत्क्रामति व्याददात्येवान्तत इति॥ ९॥

naivaitena surabhi na durgandhi vijaanaati-apahat paapmaa hyesha tena yad-ashnaati yat-pibati tenetaraan praanaa-navati. etam-u evaantato-avitwaa-utkraamati vyaadadaatye-vaantata iti–(9)

na eva–neither; **etena**–with this (principal praan); **surabhi**–to fragrant (object); **na**–nor; **durgandhi**–to disagreeable odour (object); **vijaanaati**–perceives; **apahat-paapmaa**–his sins vanish, his sins are doomed, sinless; **hi**–because; **eshah**–this is (principal praan); **tena**–by means of that; **yad**–whatever; **ashnaati**–eats; **yat**–whatever; **pibati**–drinks; **tena**–from that (consumed); **itaraan**–the other (subsidiary); **praanaan**–of praans; **avati**–protects; **etam u eva**–and to this (praan); **antatah**–in final period; **avittvaa**–(due to the weakening of life-force) not finding; **utkraamati**–exits (atma leaves the body); **vyaadadaati**–(mouth) opens up; **eva**–just; **antatah**–in the end; **iti**–this–(9)

Accepting praan placed in mouth as a symbol of udgeetha, Angiras worsipped omkaar, this was auspicious for him. That is why praan is considered 'aangiras', it is the extract of the limbs of body–(10)

Similarly accepting praan placed in mouth as a symbol of udgeetha, Brihaspati performed prayer of omkaar, he also found benediction with this. Therefore, praan is accepted as 'brihaspati, brihatee is speech, is eminent, and praan is its 'master'–(11)

Similarly presuming praan placed in mouth as a symbol

तꣳहांगिरा उद्‌गीथमुपासांचक्र एतमु एवांगिरसं मन्यन्तेऽङ्गानां यद्रसः ॥ १० ॥

tam haangiraa udgeetham-upaasaanchakra etam-u evaangirasam manyante-angaanaam yadrasah–(10)

tam ha–to (that chief praan); **angiraah**–rishi named Angiras; **udgeetham**–in the form of udgeetha; **upaasaanchakre**–prayed; **etam u**–to this (chief praan); **eva**–precisely; **aangira-sam**–aangiras; **manyante**–accept, understand, is said; **angaa-naam**–of limbs; **yad**–(this) which; **rasah**–is blissful content–(10)

तेन तꣳ ह बृहस्पतिरुद्‌गीथमुपासांचक्र एतमु एव बृहस्पतिं मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

tena tam ha brihaspati-udgeetham-upaasaanchakra etam-u eva brihaspatim manyante vaag-dhi brihati tasyaa esha patih–(11)

tena–with that (hence); **tam ha**–to that (principal praan); **brihaspatih**–rishi named brihaspati; **udgeetham**–in the form of udgeetha; **upaasaanchakre**–worshipped; **etam-u**–to this (principal praan); **eva**–precisely; **brihaspatim**–brihaspati; **manyante**–perceive; **vaak hi**–because speech (name of); **brihatee**–(is) brihatee; **tasyaah**–of that (speech); **eshah**–this (principal praan); **patih**–protector, is the ruler–(11)

तेन तꣳ हायास्य उद्‌गीथमुपासांचक्र एतमु एवायास्यं मन्यन्त आस्याद्यदयते ॥ १२ ॥

of udgeetha, Ayaasya worshipped omkaar, from this he attained good fortune. That is why praan is considered 'ayaasya'; 'aasya' means 'mouth', 'aya' means to proceed–that is to pass to and from the mouth–(12)

Similarly presuming praan placed in the mouth as a symbol of udgeetha, Bak–son of Dalbha worshipped omkaar. He became udgaataa (priest) for the residents of Naimishaaranya with its glory. He used to sing and fulfil the cherished aims of the residents of Naimishaaranya–(13)

He who, knowing the mystery of praying omkaar worships the syllable udgeetha in this manner, he with the

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tena-tam haayaasya udgeetham-upaasan-chakre etam-u evaayaasyam manyanta aasyaadya-dayati–(12)

tena–therefore; **tam-ha**–to that (principal praan); **ayaasyah**–rishi named Ayaasya; **udgeetham**–in the form of udgeetha; **upaasaanchakre**–worshipped; **etam u eva**–to this alone (principal praan); **ayaasyam**–Ayaasya; **manyante**-understood–it is said; **aasyaad**–from mouth; **yat**–which, because; **ayate**–moves, enters and exits–(12)

तेन तं ह बको दाल्भ्यो विदांचकार। स ह नैमिषीयाणामुद्गाता बभूव स ह स्मैभ्यः कामानागायति॥ १३॥

tena-tam ha bako daalbhyo vidaanchakaara. sa ha naimisheeyaanaam-udgaataa babhoova sa ha smaibhyah kaamaanaa-gaayati–(13)

tena–therefore; **tam ha**–to that (principal praan); **bakah**–rishi named Bak; **daalbhyah**–son of Dalbha; **vidaanchakaara**–(having prayed) perceived; **sah ha**–however he alone; **naimisheeyaanaam**–of residents of Naimishaaraanya who conduct yajna session; **udgaataa**–udgaataa (ritwij); **babhoova**–was; **sah ha**–that rishi Bak; **sma**–was; **ebhyah**–for these (who conduct yajna); **kaamaan**–of desirable pleasures; **aagaayati**–used to sing, effected attainment of–(13)

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम्॥ १४॥

resonant sound of omkaar becomes the fulfiller of desires. From the point of view of the senses of the body, spiritual–adhyaatm–description has been done about the mystery of worship of omkaar. 'Adyaatm'–in the Upanishads means–atma which is with-in the body–resting in pind (microcosm), to that body, that is, description has been made keeping pind as the object of aim–(14)

First Chapter—(Third Section)

Now we give an account from the view point of the 'devataas' (revered people). That means the mystery of worship of omkaar keeping 'brahmaand' (macrocosm) as a goal and not 'pind' (microcosm). It is called 'adhidaivat'. Just as praan in body is a symbol of udgeetha, in the same way the blazing sun in brahmaand is the symbol of udgeetha.

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aagaataa ha vai kaamaanaam bhavati ya etad-evam vidwaan-aksharam-udgeetham-upaasta itya-adhyaatmam–(14)

aagaataa–who helps attain, fulfiller; **ha vai**–inevitable; **kaamaanaam**–of desires; **bhavati**–happens to be; **yah**–who; **etad**–this; **evam**–like this; **vidwaan**–who knows, knowing; **aksharam**–immortal, of this word 'om'; **udgeetham**–of udgeetha; **upaaste**–worships; **iti**–this; **adhyaatman**–is (the description) of atma keeping pind (microcosm) as the aim.–(14)

अथाधिदैवतम्। य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति उद्यꣳस्तमो भयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥ १ ॥

athaadhi-daivatam. ya evaasou tapati tam-udgeetham-upaaseeto-dyanvaa esha prajaabhya udgaayati udyanstamo bhayam-apaham-tyapahantaa ha vai bhayasya tamaso bhavati ya evam veda–(1)

atha–now; **adhidaivatam**–regarding gods, regarding brahmaand (will give an account of udgeetha); **yah eva**

Worship it. To praan functioning selflessly in the body, and to the self sacrificing sun which spreads light and extends life in the universe–worship these accepting them as real existing form of omkaar. The rising sun is as if the form of udgeetha, while rising it is as if singing like udgaathaa of the cherished desires of people, with rising it drives away the real darkness and psychic fear. Whoever considers 'sun' as a symbol of udgeetha as such, he drives away fear and darkness–(1)

'Praan' and 'sun' are one and similar. This praan is hot, keeps the body warm; that sun is also hot, keeps the universe warm. This praan is called 'swar', that sun is called 'swar' and 'pratyaaswar' both. Swar means 'who/which proceeds'–

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asou–that this; **tapati**–(the sun) is burning (is rising); **tam**–to that; **udgeetham**–in the appearance of udgeetha; **upaaseet**–may worship, may contemplate; **udyam**–rising (in the morning); **vai**–precisely; **eshah**–this (sun); **prajaabhyah**–for the people; **udgaayati**–(of welfare) sings (directs); **udyan**–just rising; **tamah**–to darkness; **bhayam**–to (psychic) fear; **apahanti**–destroys; **apahantaa**–which destroys; **ha vai**–certainly; **bhayasya**–of fear; **tamasah**–of darkness (ignorance); **bhavati**–happens; **yah**–who; **evam**–like this; **veda**–perceives–(1)

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुम्। तस्माद्वा एतमिममुं चोद्गीथमुपासीत्॥ २॥

samaan u evaayam chaasou choshno-ayam-ushno-asou swara iteemaam-aachakshate swara iti pratyaaswara ityamum. tasmaadwaa etam-imam-amum chodgeetha-mupaaseeta–(2)

samaanah–similar, like one; **u eva**–just; **ayam**–this (praan within pind); **cha**–and; **asou**–that (sun within brahmaand); **cha**–and; **ushnah**–hot (provider of lustre); **ayam**–this (praan); **ushnah**–hot (provider of heat); **asou**–this (sun); **swarah**–swar (which departs); **iti**–with this name; **imam**–to this (praan); **aachakshate**–is said; **swarah**–swar

'departs'–after death praan departs, does not return in the same body. 'Pratyaa-swar' means 'who/which returns'–the sun is any case is swar, it does proceed, but it is also pratyaaswar, it returns also. It sets and rises again. That is why consider 'praan, sun, and udgeetha' as similar–worship them–(2)

Worship omkaar considering 'vyaan' as a symbol of udgeetha. The breath that is inhaled is 'praan', the breath that is exhaled is 'apaan'; that breath which is held within is the 'sandhi'–combination of praan and apaan–that is 'vyaan'.

(that which proceeds, which sets); **iti**–with this name; **pratyaaswarah**–pratyaaswar (which returns, which rises again); **iti**–with these two names; **amum**–to this (sun) (is called); **tasmaad vai**–with that reason; **imam**–to this (praan); **amum cha**–and to that (suun); **udgeethaam**–in the form of udgeetha; **upaaseet**–may worship–(2)

अथ खलु व्यानमेवोद्गीथमुपासीत। यद्वै प्राणिति स प्राणो यदपानिति सोऽपानः। अथ यः प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक्। तस्मादप्राणन्ननपानन्वाचमभिव्याहरति॥ ३॥

atha khalu vyaan-mevod-geetha-mupaaseeta. yad-vai praaniti sa praano yad-apaaneeti so-apaanah. atha yah praanaapaanayoh sandhih sa vyaano yo vyaanah saa vaak. tasmaad-apraanan-anpaanan-vaacham-abhivyaa harati–(3)

atha khalu–and; **vyaanam**–to vyaan (praan distinction); **eva**–alone; **udgeetham**–in form of udgeetha; **upaaseet**–should worship; **yad vai**–which alone; **praaniti**–breath is inhaled; **sah**–that; **praanah**–praan (is called); **yad**–which; **apaaniti**–praan is exhaled; **sah**–that; **apaanah**–(is called) apaan; **atha**–and; **yah**–which; **praanaapaanayoh**–(praan apaanayoh)–of praan and apaan; **sandhih**–holding, harmony, combination; **sah**–that; **vyaanah**–vyaan (is called); **yah vyaanah**–that which is vyaan (praan); **saa vaag**–that (is) vaani–speech; **tasmaad**–therefore; **apraanan**–not inhaling; **apaanan**–not exhaling; **vaacham**–to speech;

This vyaan is 'vaanee'–speech, that is why when man is neither inhaling or exhaling, then he makes use of speech–(3)

This vaanee–speech is 'rik' therefore the pronunciation of richa is only possible when praan is neither inhaled nor apaan is exhaled. Richa is 'saam', therefore while singing saam, praan is neither inhaled nor apaan is exhaled. Saam is 'udgeetha' that is why while singing neither praan functions nor apaan–(4)

Besides this whatever are other powerful functions–like the churning of fire, galloping in a combat, pulling a tight bow–these have to be done without inhaling praan or

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abhivyaaharati–can speak–(3)

या वाक्सा ऋक्। तस्मादप्राणन्ननपानन्नृचमभिव्याहरति। या ऋक् तत्साम। तस्मादप्राणन्ननपानन्साम गायति। यत्साम स उद्गीथस्तस्मादप्राणन्ननपानन्नुद्गायति॥ ४॥

yaa vaaksaa rik. tasmaad-apraanan-anpaanan-richam-abhivyaaharati. yaa rik tat-saama. tasmaad-apraanan-anpaanan-saama gaayati. yat-saama sa udgeetha-tasmaad-apraanan-anpaanan udgaayati–(4)

yaa vaak–that which is speech; **saa rik**–that is richa; **tasmaat**–with that reason; **apraanan**–while not inhaling; **anpaanan**–while not exhaling; **richam**–to richa; **abhivyaaharati**–expresses; **yaa rik**–which is richaa; **tat**–that alone; **saam**–is saam gaan; **tasmaat**–with that reason; **apraanan**–while not inhaling; **anpaanan**–while not exhaling; **saam**–of saam mantra; **gaayati**–is sung; **yat saam**–that which is saam; **sah udgeethah**–that alone is udgeetha (singing 'om' with high note); **tasmaat**–with that reason; **apraanan**–while not inhaling; **anpaanan**–while not exhaling; **udgaayati**–(of om) is sung in high note–(4)

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाऽग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्ननपानः स्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत॥ ५॥

exhaling apaan. This has to be carried out by restraining them. This stage is of 'vyaan', therefore worship omkaar considering 'vyaan' as a symbol of udgeetha–(5)

It is necessary to reflect on the syllables of 'udgeetha'. These are–'ud'–'gee'–'tha'. 'Praan' in body is 'ut', with this it

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ato yaanyaanyaani veeryavanti karmaani yathaa-agner-manthan-maajeh saranam dridhasya dhanusha aayamanam-apraanan-anpaanan-taani karotyetasya hetorvyaanam-evodgeetham-upaaseet–(5)

atah–due to this reason; **yaani**–which; **anyaani**–other; **veeryavanti**–powerful, who desire for power; **karmaani**–are functions, acts; **yatha**–like (for example); **agney**–of agni; **manthanam**–rubbing of wood forcefully; **aajeh**–of combat (fixing terms face to face); **sarnam**–running away; **dridhasya**–strong; **dhanushah**–of a bow; **aayamanam**–(for setting the bow-string) bending, turning; **apraanan**–neither inhaling; anpaanan–nor exhaling; **taani**–to those (acts); **karoti**–functions; **etasya**–with this; **hetoh**–reason; **vyaanam eva**–to vyaan alone; **udgeetham**–in udgeetha form; **upaaseet**–should worship, should meditate–(5)

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति। प्राण एवोत्प्राणेन ह्युत्तिष्ठति। वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीदꣳ सर्वꣳ स्थितम्॥ ६॥

atha-khalu udgeetha-aksharaani-upaaseeta-udgeetha iti. praana evotpraanena hut-thishthati. vaag-geer-vaacho ha gira ityaachaksate-annam thamanney heedam sarvam sthitam–(6)

atha khalu–now again; **udgeetha-aksharaani**–to letters of udgeetha (verse); **upaaseet**–should worship; **udgeethah iti**–(which all together) are udgeetha made in such a way; **praanah eva**–praan alone; **ud**–is 'ud' (spoken meaning of the word); **praanena hi**–because with praan; **uttishthati**–rises up, progresses; **vaag**–speech; **geeh**–is gee (from word implied); **vaachah ha**–to faculties of speech; **girah iti**–gir like this; **aachakshate**–(in universe) is said (gir

uplifts, 'vaanee' is geer, vanee is called 'giraa'–speech; 'anna' is 'tham', everything is placed in anna–(6)

In brahmaand (macrocosm), 'dyou' (heaven) is 'ut', 'antariksha' (cosmos) is 'geer'; 'prithivee' (earth) is 'tham' or 'aaditya' is 'ut'; 'vaayu' is 'geer'; 'agni' is 'tham'. Or, 'saamveda' is 'ut', 'yajurveda' is 'geer'; 'rigveda' is 'tham'. Whoever perceives the letters of 'ud-gee-tha' in this manner, for him vaanee in the nature of a cow squeezes its own milk–this is the milk of vaanee–that is, to understand the purpose of these letters is like milking vaanee. One who understands the intention and

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and vaanee are synonymous); **annam**–anna; **tham**–is 'tha'; **anney hi**–on anna alone; **idam sarvam**–all this; **sthitam**–is resting, dependent (is)–(6)

द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थम्। सामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥ ७ ॥

dyou-revo-dantariksham geeh prithivee thamaaditya evo-dwaayur-geer-agnistham. saamveda evodya-yajur-vedo geer-rigvedastham dugdhey-asmai vaag-doham yo vaacho doho-annavaan-annaado bhavati ya etaani-evam vidwaan-udgeetha-aksharaani upaaste udgeetha iti–(7)

dyouh eva ut–dyu loka (heaven) is 'ud'; **antariksham gheeh**–the cosmos is 'gee'; **prithivee tham**–the earth is 'tha'; **aadityah eva ud**–aaditya (sun) is 'ud'; **vaayuh geeh**–vaayu is 'gee'; **agnih tham**–agni is 'tha'; **saamveda eva ud**–saamveda is 'ud'; **yajurvedah geeh**–yajurveda is 'gee'; **rigvedah tham**–rigveda is 'tha'; **dugdhe**–is squeezed out (makes evident); **asmai**–for this; **vaag**–vaanee; **doham**–to milk, to the gist (sense) of vaanee; **yah**–which; **vaachah**–of vaanee; **dohah**–is milk (aim, spoken, the essential); **annavaan**–master of anna; **annaadah**–enjoyer of anna; **bhavati**–happens to be; **yah**–who; **etaani**–these; **evam vidwaan**–perceiving like this; **udgeetha+aksharaani**–of the

scope in the letters of 'udgeetha', he becomes 'annavaan' (lord of anna) and bhoktaa (consumer) of anna–(7)

Udgaataa is the one who sings the hymn of udgeetha. How can he receive the blessing of God, how can he accomplish prosperity–we now talk about this. Udgaataa ought to reflect on 'upasaran'. 'Upasaran' means 'upa+saran'–running to reach near. That is, swiftly cause the mind to move (urge) towards these matters. Towards which matters? That saam-gaan with which hymns of God have to be sung, drive the mind to move towards that saam–(8)

Reflect on the richaa with which a hymn of God has to be sung. Swiftly absorb in mind whichever rishi or divine god

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letters of 'udgeetha'; **upaastey**–prays; **udgeethah iti**–this is udgeetha–(7)

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत् सामोपधावेत् ॥ ८ ॥

atha khalvaasheeh-samriddhi-rupa-saranaani-ityupaaseeta yena saamnaa stoshyan-syaattat saamopa-dhaavet–(8)

atha khalu–now ahead of this; **aasheeh samriddhih**–prosperity of (growth, progress, an account how can be it fulfilled) hopes (cherished desires); **upasaranaani**–of means (measures to rush and obtain); **iti**–like this (stated further); **upaaseet**–should pray, should cherish; **yena saamnaa**–from that saam mantra; **styoshyan**–devotee; **staat**–be; (stoshyan syaat–should desire to eulogise); **tat**–that; **saam**–of saam gaan; **upadhaavet**–should meditate in full measure (with fixed perception and feeling)–(8)

यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

yasyaamrichi taamricham yadaarsheyam tamrishim yaam devataam-abhishtoshyan-syaattaam devataam-upadhaavet–(9)

has to be meditated–(9)

Whichever verse has to be sung, should reach that verse quickly–should not just keep thinking. Those collection of verses which have to sung in praise of God, a devotee's attention should be quick on those collection of verses–(10)

Whichever direction is chosen for the flow of verses in praise of God, that direction should come quickly in mind–(11)·

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yasyaam–whichever; **richi**–in richaa; **taam**–that; **richam**–to richaa; **yad aarsheyam**–that saam of whichever rishi; **tam rishim**–to that rishi; **yaam devataam**–to that devataa; **abhishtoshyan syaat**–desire to sing a hymn in praise; **taam devataam**–of that god; **upadhaavet**–think and meditate–(9)

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तं स्तोममुपधावेत् ॥ १० ॥

yena chhandsaa stoshyan-syaat-tat-chhanda updhaavedyena stomena stoshya maanah syaattam stomam upadhaavet–(10)

yena chhandasaa–with whichever chhand; **stoyshyan syaat**–think of singing hymn of praise; **tat chhandah**–of that verse; **updhaavet**–should carefully think over; **yena stomena**–from whatever collection of saam-mantras; **stoshyamaanah syaat**–think of eulogising; **tam stomam**–of those mantras; **upadhaavet**–should properly, carefully thinkover and reflect–(10)

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

yaam disham abhishtoshyan-syaat taam disham upadhaavet–(11)

yaam disham–to (towards) whichever direction; **abhishtoshyan syaat**–prepare to eulogise; **taam disham**–of that direction; **upadhaavet**–think properly (on thinking of these matters earlier, the result is also earned at the same time–attains prosperity)–(11)

In this way, keeping all matters in mind finally reaching near atma–brahm without negligence meditate on God and sing His praise finally. In this manner with whatever desire one eulogises, that desire will be fulfilled–(12)

First Chapter—(Fourth Section)

(Reciting omkaar is not enough, its essential nature should be understood)

'Om'–this syllable is 'udgeetha', worship this 'udgeetha'. The singer sings 'om' in high note, this narration is about the same–(1)

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स कामः समृद्ध्येत् यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति॥ १२॥

aatmaanam-antata upasritya stuveeta kaamam dhyaayanne-pramatto-abhyaasho ha yadasmai sa kaamah samriddhyet yatkaamah stuveeteti yatkaamah stuveeteti–(12)

aatmaanam–to atma (God); **antatah**–in the end, after all these; **upasritya**–reaching near, in meditation; **stuveet**–eulogise; **kaamam**–as desired; **dhyaayan**–while meditating; **apramattah**–without error, in deep devotion; **abhyaashah ha**–near, quickly; **yat**–that; **asmai**–for him (devotee); **sah kaamah**–that desire; **samrid-dhyet**–be fulfilled; **yatkaamah**–who has whatever desire (desirous); **stuveet**–may eulogise; **yatkaamah stuveet iti**–who eulogises for fulfilling that desire–(12)

ॐ मित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम्॥ १॥

om-iti-etad-akshram udgeetham-upaaseet-om-iti hyud-gaayati tasyop-vyaakhyaanam–(1)

om iti etad aksharam–this word 'om'; **udgeetham**–of udgeeth; **upaaseet**–should pray, meditate; **omiti hi**–'om' to this alone; **udgaayati**–sings in high voice; **tasya**–of that (om udgeetha); **upvyaakhyaanam**–we explain–(1)

The devas out of fear of death hid themselves in the knowledge of three vedas and covered themselves with the verses of the vedas. Devas protected themselves with verses, therefore, the verses are called 'chhand', that which protects, conceals–(2)

Just as a fish is seen hiding in water, similarly 'mrityu'–death saw the devas hiding in rik, saam, yaju. They wanted to escape from death only by reciting veda mantras, but this was their mistake. Knowing very well that they have been

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देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशः स्ते छन्दोभिरच्छादयन्।
यदेभिरच्छादयः स्तच्छन्दसां छन्दस्त्वम्॥ २॥

devaa vai mrityorbi-bhyatas-trayeem vidyaam praavishanstey chhandobhi-racchhaadayan. yadebhi-racchhaadayan stacchhandasaam chhandastwam–(2)

devaah vai–the gods; **mrityoh**–from death; **bibhyatah**–while fearing; **trayeem vidyaam**–to (in) rig-yajuh-saam vedas; **praavisham**–entered, hid; **tey**–they (to themselves); **chhandobhih**–with mantras in the form of chhand; **acchhaadayan**–covered; **yad**–which; **ebhih**–with these (chhandas); **acchhaadayan**–covered; **tad**–that is; **chhandasaam**–of chhandas (verse); **chhanda-stwam**–is shape of chhand (explanation of chhand name)–(2)

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदृचि साम्नि यजुषि।
ते नु वित्त्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन्॥ ३॥

taanu tattra mrityur-yathaa matsya-mudakey paripashye-devam paryapashya-drichi saamni yajushi. tenu vittvordhwaa richah saamno yajushah swarameva praavishan–(3)

taan-u–to them (devaas); **tattra**–there, in them (verses); **mrityuh**–death; **yathaa**–just as; **matsyam**–to fish; **udakey**–in water; **paripashyet**–sees, looks; **evam**–in this way, similarly; **paryapashyat**–seen; **richi**–in richaa; **saamni**–in saam-mantra; **yajushi**–in yajuh mantra; **tey nu**–they also (devas); **vittwaa**–(to this matter) knowing; **oordhwaah**–

sighted by death, they entered in higher voice from rik, saam, yaju–in swar, in recitation, that is, hid themselves in the melodious singing of God's name–(3)

That is why finding the essential nature of richaas 'om' (ओ३म्) is pronounced in prolonged voice, finding the core of saam and yaju 'om' (ओ३म्) is pronounced in prolonged voice. Om is this very sound which is imperishable, immortal, fearless. Immersed in 'om' the devaas became immortal and fearless–(4)

A devotee who perceives the greatness of omkaar

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came above, moving from there; **richah**–from richaa; **saamnah**–from saam; **yajushah**–from yajush; **swaram eva**–in pronouncing; **praavisham**–entered, hid themselves–(3)

यदा वा ऋचामाप्नोत्योमित्येवातिस्वरत्येवꣳ सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन्॥ ४ ॥

yadaa vaa richam-aapnoti-om-ityevaati-swaratyevam saamaivam yajuresha u swaro yadetad-aksharam-etadamritam-abhayam tatpravishya devaa amritaa abhayaa abhavan–(4)

yadaa vai–when; **richam**–to richaa; **aapnoti**–attains, knows the essential nature; **om iti eva**–(then man) of this 'om'; **ati swarati**–in protracted form, pronunciation is elongated; **evam saam**–similarly to saam veda; **evam yajuh**–similarly to yajur-veda; **eshah u swarah**–this is the 'swara'–sound; **yad etad aksharam**–that which is this syllable 'om'; **etad amritam**–this is immortal; **abhayam**–is fearless, which conquers fear; **tat pravishya**–entering it; **devaah**–the gods; **amritaah abhayaah**–immortal and fearless; **abhavan**–became–(4)

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरꣳ स्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति॥ ५ ॥

sa ya etad-evam vidwaanaksharam pranou-tyetad-evaaksharam swaram-amritam-abhayam pravishati tat-pravishya yad-amritaa devaastad-amrito bhavati–(5)

like this and eulogises this word, he immerses himself in this immortal, fearless, imperishable sound and echo. Immersing in it just as the devaas became immortal, he also becomes immortal–(5)

First Chapter—(Fifth Section)

(Udgeetha and Pranav are one)

The one which is pranav (sacred syllable 'om')–is udgeetha. This sun is as if udgeetha, is pranav, is om. The sun rises as if announcing and upholding omkaar in a high key–(1)

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sah yah–the one who; **etad**–this; **evam vidwaan**–perceives in this manner; **aksharam**–of this word 'om' or of imperishable brahm; **pranouti**–eulogises; **etad eva**–to this alone; **aksharam**–imperishable; **swaram**–to sound; **amritam**–immortal, free from life and death; **abhayam**–fearless; **pravishati**–enters; immerses in; **tat pravishya**–engrossed in that syllable; **yad**–who, just as; **amritaah**–(became) immortal; **devaah**–the gods; **tat**–then; similarly; **amritah bhavati**–(that devotee also) becomes immortal (free from the fear of death)–(5)

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति ॥ १ ॥

atha khalu ya udgeethah sa pranavo yah pranavah sa udgeetha ityasou vaa aaditya udgeetha esha pranava om-iti hyesha swaranneti–(1)

atha khalu–and; **yah udgeethah**–that which is udgeetha; **sah pranavah**–that just is pranav (om); **yah pranavah sah udgeethah iti**–what is pranav that just is udgeetha (pranav-om-and udgeetha both words have one expression); **asou vai aadityah udgeethah**–this sun is udgeetha; **eshah**–this is (sun); **pranavah**–is also pranav (om); **om iti hi eshah**–because this just is of 'om'; **swaran**–keeps announcing and declaring; **iti**–while rising–(1)

Kausheetaki spoke to his son–I had chanted this very omkaar, that is why you, my only son, were born. Surround yourself with the rays of the sun accepting them as a symbol of omkaar. Just as each ray of the sun is clear of the sound of omkaar, so should the resonance of omkaar resound from each pore of your being. You will have many sons, that is there will be many devotees following your footsteps. This is an 'adhidaivat'-spiritual-account–that is an instance of the resonance of omkaar in creation, in brahmaand (macrocosm) by the sun–(2)

Now we describe 'adhyaatma', that is we give an account of the nature of reverence to omkaar in the body, that is pind

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एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रश्मीँस्त्वं पर्यावर्तयाद् बहवो वै ते भविष्यन्तीत्यधिदैवतम्॥ २ ॥

etam-u evaaham-abhyagaasisham tasmaan-mam twameko-aseeti ha kousheetakih putram-uvaacha rashmeens-twam paryaa-vartayaad bahavo vai tey bhavishyanti-tyadhi-daivatam–(2)

etam u eva–to this; **aham**–I; **abhyagaasisham**–had chanted (meditated); **tasmaat**–due to that reason; **mam**–my; **twam**–you; **ekah**–only (son)–is; **iti**–this (matter); **kousheetakih**–rishi kausheetaki; **putram**–to his son; **uvaacha**–had said; **rashmeen**–to the rays; **twam**–you; **paryaavartayaat**–surround from all sides (consider vast numerous rays as udgeetha and worship); **bahavah vai**–many (sons); **tey**–yours; **bhavishyanti**–will be born; **iti adhidaivatam**–this is adhidaivat (description keeping god as an object of aim)–(2)

अथाध्यात्मम्। य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरन्नेति॥ ३ ॥

athaa-dhyaatmam. ya evaayam mukhyah praanastam-udgeetham-upaaseetomiti hyesha swaranneti–(3)

atha adhyaatmam–now we give an account of

(microcosm). Praan resting in mouth should be worshipped accepting it as udgeetha, because this praan progreesses as if creating resonance in high note of omkaar–(3)

Kousheetaki spoke to his son–I chanted this very omkaar resulting in you as my only son. Accepting praan as a symbol of omkaar chant diversely (multi-) featured God, thereby resulting in many sons for me by you (disciples as sons), that is many will follow my foot steps–(4)

Whatever is udgeetha, the same is pranav, whatever is pranav, the same is udgeetha–he who perceives as such, he

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adhyaatma (related to atma along with body, pind related); **yah eva ayam**–which is this; **mukhyah praanah**–is principal praan (housed in mouth or principal); **tam**–to that (praan); **udgeetham**–in the shape of udgeetha; **upaaseet**–worship; **omiti**–as 'om'; **hi eshah**–because this; **swaran**–while pronouncing; **eti**–moves, progresses–(3)

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच प्राणाःस्त्वं भूमानमभिगायताद् बहवो वै मे भविष्यन्तीति ॥ ४ ॥

etam-u eva-aham-abhyagaasisham tasmaat-mama-twam eko-aseeti ha kousheetakih putram-uvaach praanaastwam bhoomaanam-abhigaayataad bahavo vai mey bhavishyanteeti–(4)

etam u–to this (principal praan); **eva**–precisely; **aham**–I; **abhyagaasisham**–had chanted (prayed); **tasmaat mamtwam ekah asi**–due to that reason you are my only son; **iti ha**–this (matter); **kousheetakih**–kousheetaki; **putram**–to (his own) son; **uvaach**–said; **praanaan**–to praans alongwith apaan etc. praan distinctions; **twam**–you; **bhoomaanam**–many characters (many natures) of brahm; **abhigaayataad**–sing, pray; (then) **bahavah vai**–many (sons in form of disciples); **mey**–to me; **bhavishyanti**–will be; **iti**–this (made affirmation)–(4)

अथ खलु य उद्‌गीथः स प्रणवो यः प्रणवः स उद्‌गीथ इति होतृषदनाद्धैवापि दुरुद्‌गीतमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥

from the seat of hotaa (priest) removes the fault in pronouncing of pranav, gets rid of the fault–(5)

(Those who study rig-veda use the word 'pranav for omkaar and those who study saam-veda use the word 'udgeetha' for omkaar. Here it is said that 'pranav' and 'udgeetha' are one and the same that there is no difference between the followers of rig-veda and saam-veda).

First Chapter—(Sixth Section)

[Displaying the harmony (identity) of rik and saam; udgeetha in brahmaand and pind, 6-7]

There is an account of worship of 'udgeetha' in the Upanishad. As mentioned earlier the word 'udgeetha' belongs to saamvedis. This should not be misunderstood that rig vedis

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atha khalu ya udgeethah sa pranavo yah pranavah sa udgeetha iti hotrishadnaad-ha-evaapi durudgeetam-anusamaaharati-anusamaaharati-iti–(5)

atha–and; (from reciting the text) **attra**–here (in this topic, in saamveda); **yah**–the one; **udgeethah**–which is implied towards the word udgeetha (expression); **sah**–he particularly; **pranavah**–(in rig veda) is pranav (is spoken of with the name); **yah pranavah sa udgeethah**–and that what is pranav, is udgeetha (meanings of both–expression is one); **iti**–thus; **hotrishadnaad**–hotaa (ritwij follower of rig veda) from his place (seat); **ha eva**–precisely; **api**–also; **dur+udgeetam**–(by follower of saamveda udgaataa) to the faulty chant; **anusamaaharati**–(pointing out) corrects; **anusamaa-harati**–removes the fault; **iti**–this is the reason (udgeetha and pranav are one)–(5)

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयत इयमेव साऽग्निरमस्तत्साम ॥ १ ॥

iyamey-vargagnih saam tad-etad-etasyaam-richya-dhyoodham saama tasmaad-richya-dhyoodham saama geeyata iyam eva saa-agni-ramas-tat-saama–(1)

have been forgotten, therefore, in the sixth and seventh section it has been stated repeatedly that saam veda leans on the support of rig veda. This matter is also clear from the fact that all mantras of saam veda except seventy mantras are taken from rig veda. The same has been mentioned by the rishi in his own style–Prithivee (earth) is an indicator of rigveda, agni (fire) of saamveda. Just as earth is the basic support of fire, in the same way rik is the support of saam, saam is sung with the help of richa. There is so much identity (integral unity) in rik and saam as if the earth is 'saa', agni is 'am', their joining becomes 'saam'–(1)

Or, 'antariksha' (cosmos) is an indicator of rig veda. 'Vaayu' (air) of saamveda. Just as cosmos is the support of air, similarly rik is the support of saam, saam is sung with the help

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iyam–this (earth); **eva**–precisely; **rik**–is richa; (and) **agnih**–fire; **saam**–is saam-gaan; **tad etad**–that this (saam); **etasyaam**–this; **richi**–on richa; **adhyoodham**–is placed above, depends (is placed with permeable–pervasive disposition); **saam**-saam gaan; **tasmaat**–hence; **richi**–on richa; **adhyoodham**–dependent, supportive; **saam geeyate**–saam is chanted; **iyam eva**–this (earth); **saa**–(earlier half part of saam word) is 'saa'; **agnih**–fire; **amah**–(later half of saam–word) is 'am'; **tat**–that (joined); **saam**–becomes saam verse (with saam verse both are accepted)–(1)

अन्तरिक्षमेवग्वायुः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

antariksha-mevag-vaayuh saama tad-etad-etasyaa-mrichya-dhyoodham saama tasmaad-richya-dhyoodham saama geeyatey-antariksha meva saa vaayura-mastat-saama–(2)

antariksham eva–cosmos alone; **rig**–is richa; **vaayuh**–air; **saamah**–is saam; **tad etad**–that this; **etasyaam**–this; **richi**–in richa; **adhyoodham**–is the one which supports; **saama**–saama; **tasmaad**–with that; **richi**–on richa; **adhyoodham**–

of richa. There is so much identity in rik and saam as if the cosmos is 'saa', air is 'am', their joining becomes 'saam'–(2)

Or, 'dyouh' (heaven) is an indicator of rigveda, aaditya (sun) of saamveda. Just as dyu-loka is the support of aaditya, in the same way rik is the support of saam. Saam is sung with the help of richa. There is so much identity in rik and saam as if dyouh is 'saa', aaditya is 'am', their joining together becomes 'saam'–(3)

Or, 'nakshatra' (planets) are an indicator of rigveda, chandramaa (moon) of saamveda. Just as nakshatra loka is the support of chandramaa, similarly rik is the support of

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dependent, based; **saam geeyatey**–saam gaan is chanted; **antariksham eva**–cosmos alone; **saa**–(first half of saam verse) is 'saa'; **vaayuh**–air; **amah**–(later half of saam verse) is 'am'; **tat**–that (is joined and framed); **saama**–is saamaa–(2)

द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते द्यौरेव साऽऽदित्योऽमस्तत्साम ॥ ३ ॥

dyourey-vargaadityah saama tad-etad-etasyaam-richyadhyoodham saama tasmaad-richyadhyoodham saama geeyateh dyoureva saa-aadityo-amastatsaama–(3)

dyoh eva rig–heaven is richa; **aadityah saama**–the sun is saama; **tad etat**–that this; **etasyaam richi adhyoodham saama**–saam is placed on the foundation of this richa; **tasmaat**–with that reason; **richi adhyoodham**–that which is based on richa; **saam geeyate**–the hymn of saam is sung; **dhyouh eva**–the heaven; **saa**–(first part of saam verse) is 'saa'; **aadityah**–sun; **amah**–(later part of saam verse) is 'am'; **tat saama**–that (joining together) is saama–(3)

नक्षत्राण्येवर्क चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढꣳसाम तस्मादृच्यध्यूढꣳ साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥ ४ ॥

nakshatraanye-vark chandramaah saama tad-etad-etasyaam-richya-dhyoodam saama tasmaad-richya-dhyoodham saama geeyatey nakshatraanyeva saa chandramaa amas-tat-saama–(4)

saam, saam is sung with the help of richa. There is so much identity in rik and saam as if nakshatra is 'saa', chandramaa is 'am', their joining together becomes 'saam'.–(4)

Or, the white splendour of aaditya–sun, is an indicator of rigveda, and the blue–perfect black–splendour, that is an indicator of saamveda. As the support of blue splendour is the support of white splendour, similarly the support of saam is rik, saam is sung with the help of richa. There is so much identity in rik and saam that the white splendour of the sun is as if 'saa'; that black–perfect blue splendour is 'am', with these joining together becomes 'saam'–(5)

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nakshatraani eva rig–region of planets is richa; **chandramaah saama**–the moon is saama; **tad etad etasyaam richi adhyoodham saama**–that this saam has richa as a base; **tasmaad**–therefore; **richi adhyoodham**–based on richa; **saam geeyatey**–saam is chanted; **nakshatraani eva**–the region of planets; **saa**–is 'saa'; **chandramaah amah**–the moon is 'am'; **tat saama**–both ('saa' and 'am' together) saama (become)–(4)

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते ॥ ५ ॥

atha yad-etad-aadityasya shuklam bhaah saivargatha yanneelam parah krishnam tatsaama tad-etad-etasyaam-richya-dhyoodham saama tasmaad-richya-dhyoodham saama geeyatey–(5)

atha–now; **yad etad**–that this; **aadityasya**–of the sun; **shuklam**–clean, white; **bhaah**–is the splendour, lustre; **saa**–that (white splendour); **eva**–precisely; **rig**–is richa; **atha**–and; **yat**–which (splendour); **neelam**–blue; **parah**–very much; **krishnam**–black; **tat**–this alone (splendour); **saam**–is saam; **tad etad**–that this; **etasyaam richi**–on this richa; **adhyoodham**–which is based; **saam**–is the hymn of saam; **tasmaat richi adhyoodham saam geeyatey**–that is the reason on the base of richa the hymn of saam is chanted–(5)

And, within aaditya (sun) this gold gilded human, that is visible with golden beard-moustache, of gold hair–all of gold upto toe-nails–(6)

He has glaring lotus like eyes, the name of that aaditya is 'ut'. The name 'ut' is because he is 'ut'–above all sins.

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्सामाऽथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

atha yadevaitad aadityasya shuklam bhaah saiva saa-atha yanneelam parah krishnam tada-mastat-saamaa-atha ya esho-antaraaditye hiranmayah purusho drishyate hiranya-shmashru-hiranya kesha aapranakhaat-sarva eva suvarnah–(6)

atha–and; **yad eva etad**–which just this; **aadityasya**–of the sun; **shuklam bhaah**–is (the white splendour); **saa eva**–that alone (white splendour); **saa**–(first half of saam verse) is 'saa' part; **atha yat neelam parah krishnam**–and the blue which is very dark (splendour); **tad**–that; **amah**–(later half of verse 'saam') is 'am' part; **yah**–which; **eshah**–this; **antaraaditye (antah+aaditye)**–in the middle of sun; **hiranmayah**–golden, suitable and charming; **purushah**–human being; **drishyate**–who is visible; **hiranya-shmashruh**–with golden beard and moustache; **hiranyakeshah**–with golden hair; **aapranakhaat**–from toe nails (till above); **sarvah eva**–all; **suvarnah**–of gold; of attractive colour quality–(6)

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम। स एष सर्वेभ्यः पाप्मभ्य उदितः। उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

tasya yathaa kapyaasam pundareekameva-makshinee tasyoditi naama. sa esha sarvebhyah paapmabhyah uditah. udeti ha vai sarvebhyah paapmabhyo ya evam veda–(7)

tasya–of that (human); **yathaa**–like; **kapyaasam**–(kapivat aasyam)–red like the face of a monkey;

Whoever perceives the 'ut' form of the sun, he rises above all sins–(7)

We sing hymns of rik and saam of the glory and power of that human (supreme being) placed in aaditya, that is the reason from spiritual view point aaditya is called 'udgeetha'. Udgaataa is called as such because he chants the glory of this golden–purusha. That golden-purusha is the lord of the region which is away from this plane, he is the lord of all divine–wishes–(8)

(The rishi has conjectured here about the purusha resting in aaditya. If aaditya is imagined in the form of a purusha–human, its rays be conceived as the beard–moustache of that

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pundareekam–lotus; **eva**–like this; **akshinee**–(are) both eyes; **tasya**–his; **ud iti**–this 'ud'; **naam**–(is) name; **sah eshah**–he, this; **sarvebhyah**–all; **paapamabhyah**–from sins; **uditah (ud+itah)**–has gone above (risen above); (**paapamabhyah uditah**–is above sins, he has no wickedness, sinless); **udeti**–rises above; **ha vai**–with certainty; **sarvebhyah**–all;**paapmabhyah**–from sins; **yah evam veda**–who perceives as such–(7)

तस्यर्क् च साम च गेष्णौ तस्मादुद्‌गीथस्तस्मात्त्वेवोद्‌गातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम्॥ ८ ॥

tasyark cha saama cha geshnou tasmaad-udgeetha-tasmaat-twevodgaatai-tasya hi gaata sa esha ye chaamushmaat-paraancho lokaasteshaam cheshtey devakaamaanaam chaityadhi-daivatam–(8)

tasya–of that (human named 'ut'); **rik cha**–rig veda; **saam cha**–and saamveda; **geshnou**–singer, (are) who explain; **tasmaad**–with that alone; **udgeethah**–(that purusha) is udgeetha (who has to be chanted); **tas-maat**–with him; **tu**–therefore; **eva**–alone; **udgaataa**–a saamvedi ritwij (is called udgaataa because); **etasya**–his (human named 'ud'); **hi**–precisely; **gaataa**–who sings (is hotaa); **sah eshah**–that this (human); **ye cha**–and who; **amushmaat**–from this

purusha, then it will be apparent that this is a intensely radiant purusha of gold, with a great physique in celestial space. This is as if actual brahm, a glorious purusha with a huge radiant face in the shape of the sun. This is a poetic flight of fancy).

First Chapter—(Seventh Section)

Presenting the integral unity of rik and saam from the view point of the universe, that is brahmaand (macrocosm), we now present the unity from the view point of body, that is pind (microcosm)–the earlier was [1]'adhidaivat' description, this now is [2]'adhyaatma' description. Adhyaatma, that is from the view point of the body 'vaak' indicates of rigveda, 'praan' of saamveda. Just as praan expresses with the help of vaanee–speech, similarly saam is with the support of richa, saam is

(sun); **paraanchah**–exist for away; **lokaah**–(are) regions; **teshaam**–their; **cha**–and; **eeshtey**–is God (lord); **devakaamaanaam cha**–and is also the master of the wishes (bhogas) of the divine gods; **iti adhi daivatam**–this is an account related to brahmaand–macrocosm–(8)

अथाध्यात्मम्। वागेवर्क् प्राणः साम। तदेतदेतस्यामृच्यध्यूढꣳ साम। तस्मादृच्यध्यूढꣳ साम गीयते। वागेव सा प्राणोऽमस्तत्साम॥ १॥

athaadhyaatmam. vaagey vark praanah saama. tad-etad-etasya-amrichya-dhyoodham saama. tasmaad-richya-dhyoodham saama geeyatey. vaageva saa praano-amastat-saama–(1)

atha–now; **adhyaatmam**–we now comment keeping atma (to body–pind) as an object of aim; **vaag eva**–speech; **rik**–is richa; **praanah**–principal praan; **saama**–is saam-gaan; **tad etat**–that this; **etasyaam**–this; **richi**–on richa (speech); **adhyoodham**–based; **saam**–(principal praan); **tasmaat**–therefore; **richi**–on richa; **adhyoodham**–based; **saam geeyatey**–saam is chanted; **vaageva**–speech; **saa**–is saa

1. spiritualised doctrine.
2. relationship of identity of soul with supreme spirit.

sung with the help of richa. There is so much identity in rik and saam as if vaanee is 'saa', praan is 'am', both joined together make 'saam'–(1)

Or, 'chakshu' (eye) is an indicator of rigveda, the shade seen in eye of saamveda. Just as a shadow is visible with the help of eye, similarly saam is with support of richa, saam is sung with the help of richa. There is so much identity in rik and saam as if eye is 'saa', shadow is 'am', both joined together make 'saam'–(2)

Or, 'shrotra' (ear) indicates of rigveda, 'mana' (mind) of saamveda. Just as mind is with the support of ear similarly saam is with support of richa, saam is sung with the help of

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(earlier part of saam verse); **pranah**–praan; **amah**–is 'am' (later part of saam verse); **tat**–that (their joint form); **saama**–saam (is formed)–(1)

चक्षुरेवर्गात्मा साम। तदेतदेतस्यामृच्यध्यूढꣳ साम। तस्मादृच्यध्यूढꣳ साम गीयते। चक्षुरेव साऽऽत्माऽमस्तत्साम॥ २॥

chakshu-revargaatmaa saama. tad-etad-etasyaam-richya-dhyoodham saama. tasmaad-richya-dhyoodham saama geeyatey. chakshu-reva saa-aatmaa-amastat-samaa–(2)

chakshuh–eye, power of sight; **eva**–precisely; **rig**--is richa; **aatmaa**–reflection alone (shadow), (of visible object) **saama**–is saama; **tad etad etasyaam richi adhyoodham saama**–that this saama (reflection) is based on this richa (eye); **tasmaad richi adhyoodham**–therefore based on richa; **saamgeeyatey**–hymn of saam is sung; **chakshuh eva saa**–eye is 'saa'; **aatmaa amah**–shadow (reflection) is 'am'; **tat**–that (their joint form); **saama**–saam (is formed)–(2)

श्रोत्रमेव ऋक् मनः साम। तदेतदेतस्यामृच्यध्यूढꣳ साम। तस्मादृच्यध्यूढꣳ साम गीयते। श्रोत्रमेव सा मनोऽमस्तत्साम॥ ३॥

shrotram-eva rik manah saama. tad-etad-etasyaam-richya-dhyoodham saama. tasmaad-richya-dhyoodham saama geeyatey. shrotram-eva saa mano-amastatsaama–(3)

richa. There is so much identity in rik and saam that ear is as if 'saa', mind is 'am', with both joining becomes 'saam'–(3)

Or, whatever is the bright white beauty (splendour) of the eye that is an indicator of rigveda, that which is the splendour of blue–perfect blue, that is an indicator of saamveda. Just as the support of blue splendour is white, similarly richa is the support of saama; saama is chanted with

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shrotram–ear; **eva**–precisely; **rig**–is richa; **manah**–the power of meditation; **saam**–is the hymn of saama; **tad etad etasyaam richi adhyoodham saama**–that this saama (reflection) is based on this richa (ear); **tasmaad richi adhyoodham saama geeyatey**–with that saam is chanted based on richa; **shrotram eva saa**–ear is 'saa'; **manah amah**–reflection is 'am'; **tat saama**–that (joint form) is saam–(3)

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम। तदेतदेतस्यामृच्यध्यूढꣳसाम। तस्मादृच्यध्यूढꣳसाम गीयते। अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साऽथ यन्नीलं परः कृष्णं तदमस्तत्साम॥ ४॥

atha yad-etad-akshanah shuklam bhaah sai vargatha yanneelam parah krishnam tatsaama. tad-etad-etasyaam-richya-dhyoodham saama. tasmaad-richya-dhyoodham saama geeyatey. atha yad-eva-etad akshanah shuklam bhaah saiva saa atha yanneelam parah krishnam tada-mastat-saama–(4)

atha–and; **yad etat**–that this; **akshanah**–of eye; **shuklam**–clean, white; **bhaah**–splendour, lustre; **saa eva rig**–that (white lustre) is richa; **atha**–and; **yat**–which; **neelam**–blue; **parah**–excessive; **krishnam**–is the darkness; **tat**–that (darkness, blackness); **saam**–is saam; **tad etad etasyaam richi adhyoodham saama**–that this saam (blue splendour) is based on this richa (white splendour); **tasmaad richi adhyoodham saama geeyatey**–therefore saam is chanted based on richa; **atha**–and; **yad eva etad**–which this alone; **akshanah**–of the eye; **shuklam bhaah**–is white lustre (splendour); **saa eva**–that alone; **saa**–is 'saa'; **yat neelam parah krishnam**–that blue

support of richa. There is so much identity in rik and saam that the bright (white-pure) splendour of the eye is as if 'saa', dark blue splendour, is 'am'. With both of these joining together becomes 'saam'–(4)

And, the purusha who is visible within the eye, that is rik, that very one is saama, that is utterance of eulogy; that alone is yaju, that alone is brahm. His has the same golden form which is of purusha resting in aaditya (sun). Those who chant rik and saama of the glory of purusha visible in the eye, also chant of the glory of purusha resting in the sun. The name of purusha visible in the eye and name of purusha visible in the sun is precisely 'ut'.–(5)

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which is excessively dark lustre; **tad amah**–that is 'am'; **tat saam**–both joined together become 'saam'–(4)

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म। तस्यैतस्य तदेव रूपं यदमुष्य रूपं, यावमुष्य गेष्णौ तौ गेष्णौ, यन्नाम तन्नाम ॥ ५ ॥

atha ya esho-anta-rakshini purusho drishyatey sai-vark-tat-saama tad-uktham tad-yajustad-brahma. tasyai-tasya tadeva roopam yadmushya roopam, yaava mushya geshnou tou geshnou, yannaama tannaama–(5)

atha–and; **yah eshah**–that this; **antarakshini**–(antah+akshini)–within the eye; **purushah**–purusha (reflection of a human); **drishyatey**–is visible; **saa eva rik**–that is richaa; **tat saama**–that is saama; **tad**–that alone; **uktham**–utterance of praise; **tad yajuh**–that is yajurveda; **tad**–that precisely is; **brahm**–great, God or veda; **tasya etasya**–of that this (human within the eye); **tad eva roopam**–is that very form; **yad**–which; **amushya**–of this (human within the sun); **roopam**–is form (colour); **yau**–which; **amushya**–of this (human within the sun); **geshnou**–(readers of hymns) who eulogises; **tou**–they alone (both rik and saam); **geshnou**–are singers (of purusha within the eye); **yat**–which; **naam**–is name (of this purusha in aaditya); **tad**–that alone (name 'ut'); **naam**–is the name (of this purusha in the eye)–(5)

That purusha visible in the eye is also ruler of those regions which are below this earth, he alone on this earth is the lord of all desires of human beings. Devotees who sing sweet melodious notes on a lute, they sing his greatness, that is why they are prosperous–(6)

Perceiving the above mystery who chants saam, he sings the greatness of 'brahmaand' (macrocosm)–purusha existing in sun, and 'pind' (microcosm)–purusha existing in eye. By means of this song udgaataa (performer) attains the regions

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स एष ये चैतस्मादवाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति, तस्मात्ते धनसनयः ॥ ६ ॥

sa esha ye chai-tasmaad-vaancho lookaa-steshaam cheshtey manushya-kaamaanaam cheti tadya imey veenaayaam gaayan-tyetam tey gaayanti, tasmaattey dhan-sanayah–(6)

sah eshah–that this (purusha located in eye); **ye cha**–also which; **etasmaat**–from this (purusha); **avaanchah**–of below; **lokaah**–are regions; **teshaam**–of those (regions); **cha**–and; **eeshtey**–is God (lord–master); **manushya kaamaanaam cha iti**–and also the desirable enjoyments of humans; **tad**–therefore; **ye**–who; **veenaayaam**–on the lute (playing lute); **gaayanti**–sing; **etam**–to (of) this; **tey**–those (singers); **gaayanti**–sing; **tasmaat**–from that alone (chant of God); **tey**–those (singers); **dhansanayah**–are prosperous, (become) wealthy–(6)

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति, सोऽमुनैव स एष ये चामुष्मात्पराञ्चो लोकास्ताꣳश्चाप्नोति देवकामाꣳश्च ॥ ७ ॥

atha ya etad-evam vidwaan-saama gaayat-yubhou sa gaayati, so-amunaiva sa esha ye chaamush-maat-paraancho lokaastaan-chaapnoti deva-kaamaanshcha–(7)

atha–and; **yah**–who; **etad**–to this (saam); **evam**–in this way; **vidwaan**–who knows; **saam gaayati**–sings saam; **ubhou**–of both (purusha within the eye and the sun that is jeevaatmaa and God); **sah**–he; **gaayati**–chants, praises; **sah**–he (singer, devotee); **amunaa**–from this (song of purusha

which are away from surya-loka and all divine desires–(7)

And, by means of the same song, the regions below the earth–those alongwith all desires of human beings are attained by udgaataa. That is why udgaataa who knows this mystery can tell (advise) the yajmaan (who pays for traditional services)–(8)

Can he say? O yajmaan! which of your desire shall I sing for you? Because he can fulfil by singing whatever he

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within sun); **eva**–precisely; **sah eshah**–that this (saam-singer); **ye cha**–whatever, however much; **amushmaat**–from this (sun); **paraanchah**–subsequent, existing beyond–away; **lokaah**–are lokas; **taan**–to them; **cha**–and; **aapnoti**–achieves; **devkaamaan cha**–(and those) are the cherished desires of the gods, those as well (attains)–(7)

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताᳫँश्चाप्नोति। मनुष्यकामाᳫँश्च तस्मादु हैवं विदुद्गाता ब्रूयात्॥ ८ ॥

athaaneynaiva ye chaitasmaad arvaancho lokaastaan-chaapnoti. manushya-kaamaanshcha tasmaadu haivam vidud-gaataa brooyaat–(8)

atha–and; **anena**–from this (song of purusha within eye); **eva**–precisely; **ye cha**–however as well; **etasmaat**–from this (the eye–earth); **arvaanchah**–below; **lokaah**–are regions; **taan cha**–also to them; **aapnoti**–achieves; **manushya kaamaancha**–and also to the desirable pleasures of man; **tasmaad**–with that reason; **uha**–precisely; **evamvid**–who knows as such; **udgaataa**–saamvedi ritwij; **brooyaat**–(to his performer) speak–enquire–(8)

कं ते काममागायानीति। एष ह्येव कामगानस्येष्टे य एवं विद्वान्साम गायति साम गायति॥ ९ ॥

kam tey kaamam-aagaayaan-iti. esha hi-eva kaam-gaanasya-eeshtey ya evam vidwaan-saama gaayati saama gaayati–(9)

kam–which; **tey**–for you; **kaamam**–of desirable pleasure; **aa gaayaani**–I should sing; pray; **iti**–this (enquire);

desires. He who perceiving this sings saam he only in fact understands the song of saam–(9)

Whatever has been stated above can be made clear as follows in the form of a table :

In adhyaatm *(pind–microcosm)*			**In adhidaivat** *(brahmaand–macrocosm)*		
rik	-	saam	rik	-	saam
speech	-	praan	earth	-	fire
eye	-	reflection	cosmos	-	air
ear	-	mind	heaven	-	sun
of eye	-	of eye	of sun	-	of sun
pure splendour	-	dark splendour	pure splendour	-	blue splendour
pind purusha seen in eye			brahmaand purusha seen in sun		

First Chapter (Eighth Section)

(Discussion between three rishis on udgeetha, 8-9 Section)

In ancient times three people were expert in 'udgeetha'. Shilak son of Shaalaavat, Daalbhya son of Chikitaayan,

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eshah hi eva–because this alone; **kaam-gaanasya**–of longed for desire by means of song; **eeshtey**–is lord (is suitable); **yah**–who; **evam vidwaan**–who perceives as such; **saam gaayati**–sings saam; **saam gaayati**–sings saam–(9)

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति, ते होचुरुद्गीथे वै कुशला स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

trayo hodgeethey kushalaa babhoovuh shilakah shaalaa-vatyashchai-kitaayano daalbhyah pravaahano jaivaliriti, tey hochurudgeethey vai kushalaasmo hantodgeethey kathaam vadaam iti–(1)

Pravaahan son of Jeeval. They spoke to each other, we are experts in udgeetha, let us talk about udgeetha–(1)

'Very well'–saying this they sat together. Pravaahan, son of Jeeval spoke-first both of you discuss, I will listen to your discussion–(2)

Now the conversation began between Shilak and Daalbhya. Shilak asked Daalbhya, shall I ask you now?

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trayah–three; **ha**–is a talk of early period; **udgeethey**–in udgeetha; **kushalaah**–clever, deeply versed; **babhoovuh**–existed; **shilakah**–named Shilak; **shaalaavatyah**–son of Shaalaavat; **chaikitaayanah**–son of Chikitaayan; **daalbhyah**–of Dalbha lineage; **pravaahanah**–named Pravaahan; **jaivalih**–son of Jeeval; **iti**–these (three); **tey ha oochuh**–they said (between themselves); **udgeethey**–about udgeetha; **vai**–definitely; **kushalaah**–well versed; **smah**–we are; **hanta**–O! (exclaimed with pleasure); **udgeethey**–regarding udgeetha; **kathaanam**–an account; **vadaamah**–speak; (kathaam vadaamah–should discuss); **iti**–this (mutually spoke)–(1)

तथेति ह समुपविविशुः, स ह प्रवाहणो जैवलिरुवाच, भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचꣳ श्रोष्यामीति ॥ २ ॥

tatheti ha samupa-vivishuh, sa ha pravaahaṇo jaivali-ruvaacha, bhagwantaa-vagrey vadataam braahmanayor-vadator vaacham shroshyaam-iti–(2)

tathaa iti–like this (may happen–do); **ha**–certainly; **samupa vivishuh**–(for discussion) sat down; **sah ha pravaahanah jaivalih uvaacha**–amongst them Pravaahan–son of Jeeval spoke; **bhagwantou**–honourable (you both); **agrey**–at first; **vadataam**–talk, discuss; **braahmanayoh**–(you both) of wise learned brahmins; **vadatoh**–while discussing; **vaacham**–to speech; **shroshyaami**–I will listen; **iti**–this (spoke Jaivali)–(2)

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति, पृच्छेति होवाच ॥ ३ ॥

Daalbhya replied, please ask–(3)

Shilak asked, how is saam-gaan performed? Daalbhya said, from swar (voice, sound). Where does swar come from? From praan. With whose support is praan? Of anna. How does anna come (exist)? From jala (water)–(4)

Where does water come from? From that region, that is

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sa ha shilakah shaalaa-vatyashchai-kitaayanam daalbhyam-uvaacha hanta twaa pricchhaaneeti, pricchheti hovaacha–(3)

sah ha–that; **shilakah**–Shilak; **shaalaavatyah**–son of Shaalaavat; **chaikitaayanam daalbhyam**–to son of Chikitaayan of dalbha lineage; **uvaacha**–spoke; **hanta**–so; **twaa**–from you; **pricchhaani**–I enquire; **iti**–this (said); **pricchha**–ask; **iti ha uvaacha**–thus spoke Daalbhya–(3)

का साम्नो गतिरति, स्वर इति होवाच, स्वरस्य का गतिरिति, प्राण इति होवाच, प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ४ ॥

kaa saamno gati rati, swara iti hovaacha, swarasya kaa gatiriti, praana iti hovaacha, praanasya kaa gati-rityannamiti hovaachaannasya kaa gatirityaapa iti hovaacha–(4)

kaa–what, who; **saamnah**–of saam (gaan); **gatih**–shelter, base, reach, aim; **iti**–this (asked); **swarah iti**–speech alone is (support of saam); **ha uvaacha**–answered; **swarasya kaa gatih iti**–what is the support of voice (asked this); **praanah iti ha uvaacha**–is praan (support of voice), replied this; **praanasya kaa gatih iti**–what is the support (base) of praan, asked this; **annam iti ha uvaacha**–anna alone (is the support of praan), answered this; **annasya kaa gatih iti**–what is the base of anna, asked this; **aapah iti ha uvaacha**–water alone is (base of anna), answered this–(4)

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति होवाच, स्वर्गं वयं लोकः सामाभि-संस्थापयामः, स्वर्गसः स्तावः हि सामेति ॥ ५ ॥

from dyu-loka (heaven)–swarga-loka. That region, that is what sort is the state of heaven? Daalbhya replied–should not question beyond heaven. We establish heaven with saam-gaan, we do not proceed further than this. The purpose of saam is to sing hymns of praise for heaven–(5)

Hearing this Shilak spoke to Daalbhya. You establish heaven from saam-gaan, do not proceed further, but in

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apaam kaa gati-rityasou loka iti hovaachaa-amushya lokasya kaa gatiriti na swargam lokam-atinayediti hovaacha, swargam vayam lokam saama-abhi sansthaapayaamah, swarg-sanstaavam hi saameti–(5)

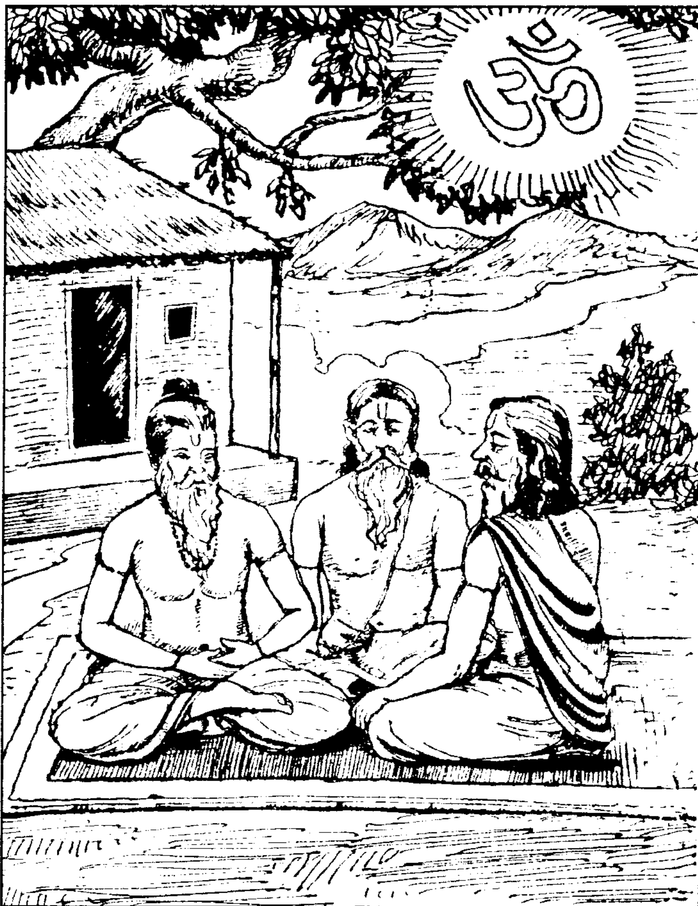
apaam kaagatih iti–what is the base of water, asked this; **asou lokah iti ha uvaacha**–just this loka (cosmos or sun) (place of support of water) answered; **amushya lokasya kaa gatih**–which is the support of this loka (heaven or sun), asked this, **na**–do not; **swargam lokam**–to the loka of bliss; **atinayed**–cross over, do not question about this; **iti ha uvaacha**–(Daalbhya) spoke thus; **swargam**–blissful; **vayam**–we (in that case); **lokam**–to loka; **saama**–saam-gaan (aim of); **abhisansthaapayaamah**–establish; **swarga sanstaavam**–who (sings) hymns of heaven; **hi**–because; **saama iti**–is saam-veda–(5)

तꣳ ह शिलकः शालावत्यश्चैकितायनं दाल्भयमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम। यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥ ६ ॥

tam ha shilakah shaalaavatyash-chaikitaayanam daalbhyamuvaacha-pratishthitam vai kila tey daalbhya saama. yastwetarhi brooyaan-moordhaa tey vipatishya teeti moordhaa tey vipateyaditi–(6)

tamha–(to) him; **shilakah shaalaavatyah**–to Shilak son of Shaalaavaat; **chaikitaayanam daalbhayam**–to Daalbhya son of Chikitaayan **uvaacha**–spoke; **aprishthitam**–without prestige (support) of without shelter; **vai kila**–with certainty; **tey**–your; **daalbhya**–O Daalbhya; **saam**–is saam-gaan; **yahtu**–whoever, anyone; **etarhi**–(coming) in (such)

discussion of udgeetha limiting dialogue till heaven like this will not do, your saamgaan will become obscure. If anyone reproaches you for your lack of knowledge, your head will bow down in shame–(6)



Shilak, Daalbhya and Pravaahan discussing about omkaar

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swet time; **brooyaat**–speaks (asks); **moordhaa**–head, forehead; **tey**–your; **vipatishyati**–will drop (bow down with shame); **moordhaa**–forehead; **tey**–your; **vipatet**–bow down (accept your ignorance); **iti**–this (spoke Shilak)–(6)

Daalbhya said, O worshipful lord! Can I attain this knowledge from you? Yes, you can. Now Daalbhya asked, what is the state of that loka, that is, heaven? Shilak answered, the abode (shelter) of heaven is this loka–this earth. Daalbhya again asked, on whom/what depends the situation (state) of this loka? Shilak replied that everything is established on this earth, beyond this no questioning is required. With saam-gaan we establish this distinguished region of earth, and do not go further than this. The purpose of saam is to sing hymns of praise of this earth which maintains the universe–(7)

हन्ताहमेतद् भगवतो वेदानीति, विद्धीति होवाच। अमुष्य लोकस्य का गतिरित्ययं लोक इति होवाच। अस्य लोकस्य का गतिरिति। न प्रतिष्ठां लोकमतिनयेदिति होवाच। प्रतिष्ठां वयं लोकꣳ सामाभिसꣳ स्थापयामः प्रतिष्ठासꣳ स्तावꣳ हि सामेति॥ ७॥

hantaah-metad bhagawato vedaaneeti, vidheeti hovaacha. amushya lokasya kaa gatirityayam loka iti hovaacha. asya lokasya kaa gatiriti. na pratishthaam lokam-ati-nayediti hovaacha. pratishthaam vayam lokam saamaabhi-sansthaapayaamah pratishthaa-sanstaavam hi saameti–(7)

hanta–Oh (so then); **aham**–I; **etad**–this subject; **bhagwatah**–respectfully from you; **vedaani**–may know (desire to know); **iti**–this (Daalbhya said); **viddhi**–you may know; **iti ha uvaacha**–said this (Shilak); **amushya**–this; **lokasya**–of loka (sun); **kaa gatih iti**–what is the basis; **ayam lokah**–this loka (earth); **iti ha uvaacha**–said this (Shilak); **asya lokasya**–of this loka (earth); **kaa gatih**–what is the basis-support; **iti**–this (Daalbhya asked); **na**–do not; **pratishthaam**–existent shelter of all; **lokam**–to loka; **atinayet**–cross over, discuss about that subject; **iti ha uvaacha**–said this (Shilak); **pratishthaam**–support of all; **vayam**–we all; **lokam**–to loka; **saam**–saam (aim of hymn of praise); **abhisansthaapayaamah**–we establish; **pratishthaa-sanstaavam**–who sings hymns of praise of existent support (earth–loka); **hi**–precisely; **saam**–

Hearing this Jaivali spoke to Shilak; O Shilak! Your saam-gaan is unproductive. If a learned person arrives with knowledge of saam veda comes, and reproaches you for this ignorance, your head will then bow down with shame. Hearing this Shilak said, O worshipful! then can I imbibe this knowledge from you? Jaivali said, certainly.–(8)

First Chapter—(Ninth Section)

Now Shilak asked Jaavali, Lord! please tell me on what is the set-up, support, base of this prithivee loka? Jaivali said,

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is saam-gaan; **iti**–this (said)–(7)

तꣳह प्रवाहणो जैवलिरुवाच। अन्तवद्वै किल ते शालावत्य साम। यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति। हन्ताहमेतद्भगवतो वेदानीति, विद्धीति होवाच॥ ८॥

tam ha pravaahano jaivali ruvaacha. anta-vadwai kila tey shaalaavatya saama. yastwe-tarhi brooyaan-moordhaa tey vipatishya teeti moordhaa tey vipate diti. hantaaha-metad-bhagwato vidaaneeti, vidheeti hovaacha–(8)

tam ha–(to) him; **pravaahanah jaivalih**–Pravaahan son of Jeeval; **uvaacha**–said; **antavad**–unproductive pointless; **vai kila**–definitely; **tey**–your; **shaalaavatya**–O Shaalaavtya; **saam**–is saamgaan; **yah tu**–whoever then (anyone coming); **etarhi**–in this time; **brooyaat**–speaks (asks); **moordhaa**–forehead; **tey**–your; **vipatishyati**–(with shame) drop down; **iti**–this (thinking); **moordhaa tey**–your forehead; **vipated**–should bow down (accept your defeat); **iti**–this (Pravaahan said); **hanta**–then; **aham**–I; **etad**–this (matter); **bhagwatah**–respectfully from you; **vedaani**–may know, desire to know; **iti**–this (Shilak spoke); **viddhi**–you may know, ask; **iti ha uvaacha**–said this (Pravaahan)–(8)

अस्य लोकस्य का गतिरित्याकाश इति होवाच। सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशँ प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम्॥ १॥

on the sky! aakaash (space, heaven, cosmos). All these elements arise from space and set in space, it is the greatest among all elements, space is the ultimate dwelling–(1)

(Daalbhya had reached upto dyu-loka–heaven. Shilak reached till 'prithivee-loka'–earth. Jaivali mentioned 'aakaash-loka'–space between these two).

This space is a symbol of brahm, it is most preferable from others, this is the very 'udgeetha' for which the three

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asya lokasya kaa gati-rityaakasha iti hovaacha. sarvaani ha vaa imaani bhootaani-aakaashaadeva samutpadyant aakaasham pratyastam yantyaakaasho hyevaibhyo jyaayaanaakaashah paraayanam–(1)

asya lokasya–of this loka (earth); **kaa gatih**–what is the support, base; **iti**–this (asked Shilak); **aakaashah**–sky; **iti uvaacha**–Pravaahan answered this; **sarvaani**–all; **ha vai**–alone; **imaani**–these; **bhootaani**–five elements, living beings; **aakaashaad**–from aakaash; **eva**–precisely; **samutpadyante**–are born; **aakaasham prati**–towards the sky (in sky); **astam yanti**–set, decline; **aakaashah**–sky; **hi eva**–precisely; **ebhyah**–from them (elements); **jyaayaan**–is big, best, senior; **aakaashah**–sky; **paraayanam**–ultimate condition, is the ultimate refuge–(1)

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो हास्य भवति परो-
वरीयसो ह लोकाञ्जयति य एनदेवं विद्वान्परोवरीयाः समुद्गीथमुपास्ते ॥ २ ॥

sa esha parovareeyaan-udgeethah sa esho-anantah parovareeyo haasya bhavati parovareeyaso ha lokaanjayati ya etad-evam vidwaan-parovareeyaan samudgeetham-upaastey–(2)

sa eshah–that this (sky); **parovareeyaan**–worth choosing above all (best); **udgeethah**–is udgeetha (worth reverence in appearance); **sa eshah**–that this (udgeetha as like sky); **anantah**–without end; **parovareeyah**–best of all, foremost; **ha**–with certainty; **asya**–of this (devotee of udgeetha); **bhavati**–(life) becomes; **parovareeyasah**–best

are sitting to discuss, this is eternal. Whoever perceives most splendid udgeetha and worships it, his life becomes most eminent from all and he wins over the foremost lokas–(2)

Well known Shounak related the above udgeetha related account to his pupil Udarshaandilya and stated that as long as knowledge of udgeetha remains in your family line, their life will be the best in this loka–(3)

And there will be esteem in that loka as well. In this manner, attaining the knowledge of 'udgeetha' who worships

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of all; **ha**–definitely; **lokaan**–to lokas, to situation, to place; **jayati**–wins, attains, obtains; **yah**–who; **etad**–this; **nam**–in this manner; **vidwaan**–perceiving; **parovaree-yaansam**–best of all, foremost; **udgeetham**–(sky–form) to udgeetha (of); **upaastey**–worships–(2)

तं हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच। यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति॥ ३॥

tam ha etam atidhanwaa shounak udarashaan-dilyaay-uktwo-vaacha. yaavatta enam prajaayaam-udgeetham vedishyante parovareeyo haibhya-staaved-asmin-lokey jeevanam bhavishyati–(3)

tam ha etam–to that very this (udgeetha); **atidhanwaa**–well known; **shounakah**–son of Shunak; **udarshaandilyaay**–to Udarshaandilya (named); **uktwaa**–after counselling; **uvaacha**–had said; **yaavat**–from the time; **tey**–they or yours; **enam**–this; **prajaayaam**–in family line; **udgeetham**–to udgeetha; **vedishyantey**–will know; **parovareeyah**–best of all; **ha**–certainly; definitely **ebhyah**–from these (listeners); **taavad**–then, till then; **asmin lokey**–in this (earth) loka, in this human birth; **jeevanam**–life; **bhavishyati**–will become–(3)

तथामुष्मिँल्लोके लोक इति। स य एतदेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति॥ ४॥

him, his life in this loka becomes foremost and is honourable in that loka, earns esteem in that loka–(4)

(In 5-6-7 Sections an account has been given of saam-gaan–in connection with udgeetha. The same topic has been picked up in 8th and 9th Sections describing what is the recourse of 'saam'–what is its place of origin. Discussing the origin of the entire universe the rishi reaches that very udgeetha, which has been mainly discussed here, he is eternal, he is supreme and most eminent, he is worthy of reverence).

First Chapter—(Tenth Section)

(Story of Ushasti Chaakraayan, 10-11 Section)

This is a story of a time when in kuru–region everything was destroyed due to a hail storm. At that time a needy rishi

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tathaa-amushmin-lokey loka iti. sa ya etad-evam vidwaan-upaastey parovareeya eva haasyaasmin-lokey jeevanam bhavati tathaa amushmin-lokey loka iti lokey loka iti–(4)

tathaa–and; **amushmin lokey**–in that loka (aaditya); **lokah**–loka, situation, place; **iti**–this (Shounak said); **sah yah**–he who (devotee); **etam**–to this (udgeetha); **evam vidwaan**–perceiving like this; **upaastey**–worships; **parovareeyah eva**–above all; **ha**–with certainty; **asya**–of this (devotee); **asmin lokey**–in this (earth) loka; in human birth; **jeevanam**–life; **bhavati**–happens; **tathaa**–and, similarly; **amushmin lokey**–in that (sun) loka; **lokah**–place (attains); **iti**–this; **lokey loka**–finds a place in aaditya loka (sentence repeated–repetition to show respect and to stress the point as also informing the end of this Section)–(4)

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास॥ १ ॥

mat cheehateshu kurushwaatikyaa sah jaayayo-shastirha chaakraayana ibhya-graamey pradraanaka uvaasaa–(1)

named Ushasti Chaakraayan settled in a village inhabited by mahouts along with his wife named Aatikee–(1)

He suffered so much of hunger that he begged while eating rotten–decayed pulses from a mahout. He said, I do not have other than these pulses which are with me–(2)

Rishi said, give me from these. He gave. The mahout

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matachee-hateshu–struck by lightning or hailstorm, affected by fear and disaster; **kurushu**–in kuru–region; **aatikyaa**–of aatikee (habitually wandering) named; **sah jaayayaa**–with wife; **ushastih**–named Ushasti; **chaakraayanah**–son of Chakra; **ibhya-graamey**–in a village belonging to mahouts; **pradraanakah**–very poor, poverty stricken, needy; **uvaasa**–lived–(1)

स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे। तꣳ होवाच। नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति॥ २॥

sa hebhyam kulmaashaan-khaadantam bibhikshey. tam hovaacha. neto-anye vidyantey yaccha ye ma ima upanihitaa iti–(2)

sah ha–he; **ibhyam**–to mahout (from); **kulmaashaan**–to kulathee (am insignificant pulse foodgrain); **khaadantam**–while eating; **bibhikshey**–begged for alms; **tam ha**–to him (Ushasti); **uvaacha**–said (mahout); **na**–none; **itah**–from these; **anye**–other (more); **vidyantey**–are (with me); **yat cha**–which; **mey**–my (for eating); **imey**–these; **upanihitaah**–are kept with me; **iti**–this (said)–(2)

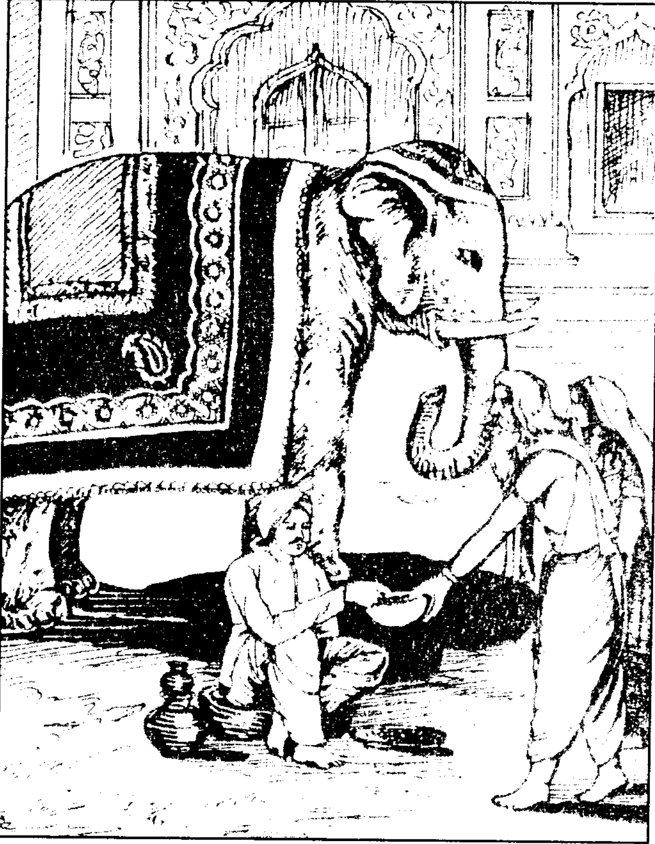
एतेषां मे देहीति होवाच, तानस्मै प्रददौ, हन्तानुपानमित्युच्छिष्टं वै मे पीतꣳ स्यादिति होवाच॥ ३॥

eteshaam mey deheeti hovaacha, taan-asmai pradadou, hantaan-upaan-mityu-cchhishtam vai mey peetam syaad-iti uvaacha–(3)

eteshaam–of these (amongst them); **mey**–to me; **dehi**–give; **eti ha**–like this; **uvaacha**–said (Ushasti); **taan**–to those (pulses); **asmai**–to him (Ushasti); **pradadou**–(Ibhya–mahout) gave; **hanta**–and; **anupaanam**–(this) is water to

said, take water as well. Ushasti said, if I drink this water then it would be your left-out water–(3)

The mahout said, are these pulses not left-over? The rishi replied, if I do not eat these, I will die of hunger, but water is available everywhere–(4)



Ushasti Chaakraayan taking the left-over pulses from mahout

drink afterwards; **iti**–this (mahout also said); **ucchhishtam**–is unfit (left-over after being used); **vai**–precisely; **mey**–my; **peetam**–drinking of water; **syaat**–will be; **iti ha uvaacha**–said this (Ushasti) (hence did not take the left out water)–(3)

न स्विदेतेऽप्युच्छिष्टा इति, न वा अजीविष्यमिमानखादन्निति होवाच, कामो म उदपानमिति॥ ४॥

The rishi ate those left-over pulses and whatever he saved, he brought for his wife. She had already begged for alms, however, she kept the pulses–(5)

On waking up at dawn the rishi spoke, if I can find some food grain, then the body will become strong, perhaps I will find some money so that life can carry on. A certain king is

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na swidetey–apyucchhishtaa iti, na vaa aajeevishyami-maan-khaadanniti hovaacha, kaamo ma ud paanam-iti–(4)

na swid–is it not; **etey**–these (pulses); **api**–also; **ucchhishtaah**–are left-over; **iti**–this (asked the mahout); **na vai**–will not; **ajeevishyam**–be able to live; **imman**–to these (unfit pulses); **akhaadan**–not eating (on not eating); **iti ha uvaacha**–said this (Ushasti); **kaamah**–enough; **mey**–I (with me); **udpaanam**–is drinking water; **iti**–like this–(4)

स ह खादित्वातिशेषाञ्जायाया आजहार, साग्र एव सुभिक्षा बभूव, तान्प्रतिगृह्य निदधौ ॥ ५ ॥

sa ha khaaditwaa-tisheshaan-jaayaayaa, aajahaara saagra eva subhikshaa babhoova, taan prati-grihya nidadhou–(5)

sah ha–he; **khaaditwaa**–(himself) after eating; **atisheshaan**–left out from eating; **jaayaayai**–for his wife; **aajahaara**–brought; **saa**–that wife; **agrey**–before; **eva**–precisely; **subhikshaa babhoova**–had received alms (foodgrain); had eaten; **taan**–to those (pulses); **pratigrihya**–taking; **nidadhou**–kept safely–(5)

स ह प्रातः संजिहान उवाच, यद्बतान्नस्य लभेमहि लभेमहि धनमात्राम्, राजासौ यक्ष्यते, स मा सर्वैरार्त्विज्यैर्वृणीतेति ॥ ६ ॥

sah ha praatah sanjihaana uvaacha, yad-bataannasya labheymahi labheymahi dhanmaatraam, raajaasou yakshyatey, sa maa sarvai-aartwijyai-vrineeteti–(6)

sah ha–he (Ushasti); **praatah**–in the morning, **sanjihaanah**–on waking up or on leaving home, desiring to

going to perform a yajna, if I reach there he is bound to select me from all his priests–(6)

His wife said, O lord! these are the pulses. However, the rishi proceeded to that great yajna after eating them–(7)

There in the prayer hall where the priests were to chant hymns, that is, in the place of yajna, he sat along with others and spoke to the organiser–(8)

O convenor! that revered one who is connected with

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go out; **uvaacha**–said; **yad bat**–if; **annasya**–of anna; **labheymahi**–I can get (can get something to eat); (then) **labheymahi**–will obtain; **dhanmaatraam**–some wealth; **raajaa**–king; **asou**–this; **yakshtey**–will perform yajna; **sah**–he; **maa**–to me; **sarvaih**–all; **aartwijyaih**–(for) all functions of a priest; **vrineet**–select, choose; **iti**–this (said Ushasti)–(6)

तं जायोवाच, हन्त पत इम एव कुल्माषा इति, तान्खादित्वाऽमुं यज्ञं विततमेयाय ॥ ७ ॥

tam jaayo vaacha, hanta pata ima eva kulmaashaa iti, taan-khaaditwaa amum yajnam vitatameyaaya–(7)

tam–to him; **jaayaa**–the wife; **uvaacha**–said; **hanta**–O; **patey**–husband!; **imey**–these; **eva**–just; **kulmaashaah**–are kulathee (pulses); **iti**–this; **taan**–to these; **khaaditwaa**–after eating **amum**–this; **yajnam**–to yajna (in); **vitatam**–extensive; vast; **eyaaya**–reach–(7)

तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश, स ह प्रस्तोतारमुवाच ॥ ८ ॥

tatrod-gaatri-naastaavey stoshya-maanaan-upopavivesha, sa ha prastotaaram uvaacha–(8)

tattra–there, that (in yajna); **udgaatrin**–to priests (of); **aastaavey**–place of eulogy, in the prayer-hall; **stoshyamaanaan**–keen (ready) to perform hymns; **upa**–near by; **upavivesha**–sat; **sah ha**–and he; **prastotaaram**–to the organiser; **uvaacha**–spoke–(8)

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥ ९ ॥

commencement, if without knowing him you propose to sing then your head will drop, that is, you will have to suffer humiliation–(9)

Again he said the same to udgaataa (priest), O udgaataa! that revered one who is connected with udgeetha, if without knowing him you will sing udgeetha, then your head will also bow down, that is, you will also have to suffer humiliation–(10)

Similarly he addressed the moderator and said, O moderator! that revered one who is connected with modulation,

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prastotaryaa devataa prastaavam-anvaayattaa taam cheda-vidwaan-prastoshyasi moordhaa tey vipatishyateeti–(9)

prastotah–O organiser! **yaa devataa**–that revered one; **prastaavam**–in commencement, in the beginning of the song; **anu+aayattaa**–is comfortable, is connected, is through and through; **taam**–to that (devataa); **ched**–if; **avidwaan**–not knowing; **prastoshyasi**–will begin; **moordhaa**–forehead; **tey**–your; **vipatishyati**–(with shame) bow down; **iti**–this (said)–(9)

एवमेवोद्‌गातारमुवाचोद्‌गातर्या देवतोद्‌गीथमन्वायत्ता तां चेदविद्वानुद्‌गास्यसि मूर्धा ते विपतिष्यतीति॥ १०॥

evam-evad-gaataaram-uvaacha-udgaataryaa devatod-geetham-anvaayattaa taam-ched-vidwaan-udgaasyasi moordhaa tey vipatishyateeti–(10)

evam-eva–in this manner; **udgaataaram**–to udgaataa; **uvaacha**–said; **udgaatah**–O priest!; **yaa devataa**–that (whichever) revered diety; **udgeetham**–to udgeetha (in); **anvaayattaa**–is connected, is engrossed; **taam ched avidwaan**–to that one (devataa) if not knowing; **udgaasyasi**–will chant; **moordhaatey vipatishyati**–(with shame) your forehead will bow (fall); **iti**–this (spoke)–(10)

एवमेव प्रतिहर्तारमुवाच, प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति, ते ह समारतास्तूष्णीमासांचक्रिरे॥ ११॥

if without knowing him you will modulate singing then your head will also bow down, that is, you will suffer humiliation. Hearing this all three left their work and sat still–(11)

(In this section the convenor, priest and the moderator have been advised that while conducting their work they should not get lost in words but should conduct each work understanding their main section and aim and the function of that deity).

First Chapter—(Eleventh Section)

The yajmaan (who requests and pays for traditional services) spoke to him–I want to know you. The rishi replied, I am Ushasti Chaakraayan–(1)

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evam-eva pratihartaaram-uvaacha, prati-hartaryaa devataa prati-haara-manvaayattaa taam cheda-vidwaan-pratiharishyasi moordhaa tey vipatishyateeti, tey ha samaarataa-tooshneem-aasaanchakrirey–(11)

evam eva–like this; **pratihartaaram**–to who modulates the hymn; **uvaacha**–spoke; **pratihartah**–O moderator; **yaa devataa**–which revered one; **pratihaaram**–to (in) the modulation of saam-gaan; **anvayattaa**–engrossed; **taam ched avidwaan**–if not knowing that devataa; **pratiharishyasi**–will moderate (modulation of saam gaan); **moordhaa tey vipatishyati**–your forehead will fall (bow); **iti**–this (said); **tey ha**–those priests; **samaarataah**–stopped work; **tooshneem**–silently; **aasaanchakrirey**–sat down–(11)

अथ हैनं यजमान उवाच, भगवन्तं वा अहं विविदिषाणीत्यु-षस्तिरस्मि चाक्रायण इति होवाच ॥ १ ॥

atha hainam yajamaana uvaacha, bhagwantam vaa aham vividishaaneetyu-shasti-rasmi chaakraayan iti hovaacha–(1)

atha ha–after this; **enam**–to him (Ushasti); **yajamaanah**–who performs yajna (king); **uvaacha**–said;

Yajmaan said, I had you searched by these priests, when I could not find you then I selected other priests–(2)

Please become my chief priest and perform yajna along with other priests (ritwij). Ushasti said, very well, but the priests whom you have chosen earlier, they may graciously perform yajna under my supervision and whatever gratuity

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bhagwantam–to you respected one; **vai**–definitely; **aham**–I; **vividishaani**–desire to know; **iti**–this (asked); **ushastih**–Ushasti (named); **asmi**–I am; **chaakraayanah**–son of Chakra; **iti ha uvaacha**–said this (Ushasti)–(1)

स होवाच, भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषं भगवतो वा अहमवित्त्वाऽन्यानवृषि ॥ २ ॥

sa hovaacha, bhagwantam vaa aham-ebhih sarvai-raartwijyaih paryeshisham bhagawato vaa aham-vittwaa-anyaan-vrishi–(2)

sah ha–he (king); **uvaacha**–spoke; **bhagwantam**–respected you; **ebhih**–these; **sarvaih**–all; **aartwijyaih**–due to reason of traditional sacrificial functions; **paryeshisham**–had searched; **bhagwatah vai**–to you; **aham**–I; **avittawaa**–not finding; **anyaan**–to others; **avrishi**–selected, have appointed priest–(2)

भगवाꣳस्त्वेव मे सर्वैरार्त्विज्यैरिति। तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति, तथेति ह यजमान उवाच ॥ ३ ॥

bhagwaan-steve va mey sarvai-raatwi-jyairiti. tathe-tyatha tarhyeta eva samati-srishtaah stuvataam yaavattvebhyo dhanam dadyaastaavan-mama dadyaa iti, tatheti ha yajamaana uvaacha–(3)

bhagwaan tu eva–(now) you alone; **mey**–my; **sarvaih**–all, entire; **aartwijyaih**–are present for ritwik functions; **iti**–this (the king requested); **tathaa-iti**–like this may be (I accept, Ushasti stated); **atha**–now; **tarhi**–then; **etey**–these (priests); **eva**–just; **samatisrishtaah**–(from me)

you may give to them should be the same for me, not more. Yajmaan said, so be it–(3)

(That is, neither do I want their removal, nor shall I accept more gratuity than them so that they do not feel any disrespect).

After this the priest named 'prastotaa'–organiser came near Ushasti and courteously spoke, revered one! you had spoken to me that the diety which is connected with commencement but without its perception, if I commence then my head will bow down. O lord! which is that deity?–(4)

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with my permission, be encouraged, **stuvataam**–may conduct hymns of praise; **yaavat**–whatever; **tu**–then; **ebhyah**–to them; **dhanam**–money (gratuity); **tadyaah**–will give, **taavat**–just the same; **mama**–to me; **dadyaah**–may please give; **iti**–this (Ushasti said); **tathaa iti**–may be as such, (I accept); **ha**–definitely; **yajmaanah**–the king; **uvaacha**–spoke–(3)

अथ हैनं प्रस्तोतोपससाद, प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति, मा भगवानवोचत्कतमा सा देवतेति ॥ ४ ॥

atha hainam prastotopasasaada, prastotaryaa devataa prastaava-manvaayattaa taam ched vidwaan-prastosh yasi moordhaatey vipatishyateeti, maa bhagwaan-vochat-katmaa saa devateti–(4)

atha ha–after this; **enam**–to him; **prastotaa**–convenor; **upasasaad**–came near and sat; **prastotah**–O prastotaa!; **yaa devataa prastaavam anvaayattaa**–the devataa who is inspired with introduction (in commencing saam-gaan); **taam ched avidwaan prastoshyasi**–if not knowing it (you) will introduce; **moordhaa tey vipatishyati**–your forehead will bow down; **iti**–this (subject); **maa**–to me; **bhagwaan**–you; **avochat**–had spoken; **katamaa**–which one; **saa**–that; **devataa**–is the deity; **iti**–this (asked prastotaa)–(4)

'Praan' is that deity, Ushasti answered. All these elements, all these beings enter in finally in that supreme praan, and at the time of birth are only born of him. Whenever there is a commencement of an auspicious act, then consider this praan–deity and affiliate in commencing. Without knowing this if you had commenced hymns, then your head would bow down–this was the meaning of my words–(5)

Now the priest named udgaataa came near Ushasti and courteously spoke, revered one! you had spoken to me that the

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प्राण इति होवाच, सर्वाणि ह वा इमानि भूतानि प्राणमेवाभि-संविशन्ति, प्राणमभ्युज्जिहते, सैषा देवता प्रस्तावमन्वायत्ता, तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

praana iti hovaacha, sarvaani ha vaa-imaani bhootaani praanam-evaabhi-samvishanti, praanam-abhyujjihatey, saishaa devataa prastaav-manvaa-yattaa, taam ched-vidwaan-praastoshyo moordhaa tey vyapatishyat-tathoktasya mayeti–(5)

praanah–(that deity) is praan; **iti ha**–like this; **uvaacha**–(Ushasti) said; **sarvaani**–all; **ha vai**–just; **immani bhootaani**–these beings; **praanam**–to (in) praan; **eva**–precisely; **abhisamvishanti**–(in catastrophe) get rest (shelter); **praanam**–to (from) praan; **abhi+ut+jihatey**–(again in time of birth) emerge, are born; **saa eshaa**–that this; **devataa**–deity; **prastaavam anvaayattaa**–is inspired–involved in initiation (start of saam gaan); **taam ched avidwaan**–if not being aware of that (praan–deity); **praastoshyah**–had you introduced (begun) (then); **moordhaa**–forehead; **tey**–your; **vyapatishyat**–would fall (bow); **tathaa+uktasya**–as such said; **mayaa**–by me; (**tathaa+uktasya mayaa**–on my saying like this); **iti**–this (Ushasti said)–(5)

अथ हैनमुद्‌गातोपससादोद्‌गातर्या देवतोद्‌गीथमन्वायत्ता तां चेदविद्वानुद्‌गास्यसि मूर्धा ते विपतिष्यतीति, मा भगवानवोचत्कतमा सा देवतेति ॥ ६ ॥

deity which is bound in udgeetha, not perceiving it and yet singing would make my head bow down. O lord! which is that deity?–(6)

Ushasti answered, 'aaditya' (sun) is that deity. All these beings sing the glory of the rising sun. Aaditya is connected to udgeetha, because, as said earlier in the material world aaditya symbolises udgeetha. Had you eulogised without

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atha-hainam-udgaatopa-sasaado-udgaataryaa devatodgeetha-manwaayattaa taam ched-vidwaan-udgaasyasi moordhaa tey vipatishyateeti, maa bhagwaan-vochat-katmaa saa devateti–(6)

atha ha–after this; **enam**–his; **udgaataa**–udgaataa (who sings in a high note); **upusasaada**–came and sat near; **udgaatah**–O udgaataa!; **yaa devataa**–which devataa; **udgeetham**–(in) to udgeetha; **anvaayattaa**–is bound, related; **taam ched avidwaan**–if not being aware of that (deity); **udgaasyasi**–you sing in loud note (then); **moordhaa tey vipatishyati**–your head (forehead) will bow down; **iti**–this (matter); **maa**–to me; **bhagwaan**–respected you; **avochat**–had spoken; **katamaa**–which one; **saa devataa**–is that diety; **iti**–this (tell me)–(6)

आदित्य इति होवाच, सर्वाणि ह वा इमानि भूतानयादित्यमुच्चैः सन्तं गायन्ति, सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति॥ ७॥

aaditya iti hovaacha, sarvaani ha vaa imaani bhootaanyaaditya-mucchaih santam gaayanti, saishaa devatodgeetha-manvaayattaa taam ched-vidwaan-udagaasyo moordha tey vyapatishyat-tathok-tasya mayeti–(7)

aadityah–aaditya (is that deity); **iti ha**–like this; **uvaacha**–said (Ushasti); **sarvaani ha vai imaani bhootaani**–all these five elements and creatures; **aadityaam**–to (of) the sun; **ucchaih**–high on superior place; **santam**–existing, present; **gaayanti**–sing; **saa eshaa**–that

knowing this, then your head would hang down–this was the meaning of my words–(7)

('Adhyaatma' (spiritual contemplation), that is praan in body–pind–microcosm and 'adhidaivat' (fully spiritualised) that is aaditya (sun) in creation–brahmaand–macrocosm are symbols of udgeetha has been stated earlier also. The same has been said here. Praan in pind and aaditya in brahmaand both symbolise udgeetha).

Now 'pratihartaa' (modulator) named priest came near Ushasti and asked with courtesy, revered one! you had spoken to me that the deity which is connected with the function of modulation, and not knowing it, if the modulation

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this (sun); **devaataa**–deity; **udgeetham**–in saam gaan performed in high voice; **anvaayattaa**–is bound, connected; **taam ched avidwaan**–not being aware of that (sun-deity); **ud+agaasyah**–had you sung in loud voice (then); **moordhaa**–forehead; **tey**–your; **vyapatishyat**–would have bowed (fallen); **tathaa+uktasya mayaa**–on my saying like this; **iti**–this (answered Ushasti)–(7)

अथ हैनं प्रतिहर्तोपससाद, प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति, मा भगवानवोचत्कतमा सा देवतेति ॥ ८ ॥

atha hainam prati-harto-pasasaada, pratihartaryaa devataa pratihaara-manvaayattaa taam ched-vidwaan-pratiharishyasi moordhaa tey vipatishyateeti, maa bhagwaan-vochat-katamaa saa deva-teti–(8)

atha ha–after this; **enam**–of this (Ushasti); **pratihartaa**–chamberlain who modulates (to descent the song; **upasasaada**–came and sat near; **pratihartah**–O chamberlain! (who modulates the song); **yaa devataa**–which devataa; **pratihaaram**–in descenting of song note (conclusion); **anvaayattaa**–is connected, is woven; **taam ched avidwaan**–if not knowing that (deity); **pratiharishyasi**–you will conclude the song (then);

function is done then I will have to bow down by head. O lord! which is that deity?–(8)

Ushasti replied, 'anaa' is that deity. All elements are alive consuming anna alone. Comfortable (obeying) deity of 'pratihaar' is anna. Had you conducted the function of pratihaar without being aware of it then your head would have fallen–this was the meaning of my statement, this was the purpose of my utterance–(9)

(There are three ritwiks–priests in a yajna–prastotaa,

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moordhaa tey vipatishyati–your forehead will (fall) bow down; **iti**–this (statement); **maa bhagwaan avochat**–your worshipful had spoken to me; **katamaa saa devatah**–which is that deity; **iti**–this (please tell me)–(8)

अन्नमिति होवाच, सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति, सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ९ ॥

annam iti hovaacha, sarvaani ha vaa imaani bhootaani-annam-eva prati-hara-manaani jeevanti, saishaa devataa pratihaara-manvaayattaa taam ched-avidwaan-pratyaharishyo moordhaa tey vyapatishyat-tathoktasya mayeti tathoktasya mayeti–(9)

annam–(that deity connected with modulation) is anna (bhog–to endure); **iti ha uvaacha**–(ushasti) said this; **sarvaani ha vai immani bhootaani**–all these movable and immovable creatures; **annam eva**–to anna alone; **pratiharmaanaani**–each paying homage (bowing) or while grasping; **jeevanti**–stay alive; **saa eshaa devataa**–that this (anna) deity; **pratihaaram anvaayattaa**–is connected to modulation; **taam ched avidwaan**–if not knowing that (deity connected with modulation–chamberlain); **pratyaharishyah**–you had concluded the song (then); **moordhaa tey vyapatishyat**–your forehead would have fallen (bowed down); **tathoktasya mayaa**–my saying as such; **iti**–this (ushasti explained)–(9)

udgaataa, pratihartaa. They should not get entangled in deception of words, should mainly keep the idea, intention, should work with knowledge about the deity. From the viewpoint of body–pind, devataa is 'praan'; from the view point of creation–brahmaand it is 'aaditya', but both these are symbols of udgeetha. That is, worship udgeetha with the help of praan in pind and aaditya in brahmaand. Nevertheless in this worship do not forget the body, that is why the rishi has stated 'prastotaa'–organiser and 'udgaataa'–priest as representing worship of omkaar and 'pratihartaa'–inodulator who protects the body as representative of anna. The glory of anna has been made obvious by the rishi from his life– when nothing was available then for protecting the body– consumed left overs of food, as a conduct in distress. Since water is availabe everywhere therefore he ate left over pulses but refused to drink left over water. This means that if water was not available and due to that life was in danger, then according to the view of Ushasti Chaakraayan the conduct in distress would be to consume left out water as well).

First Chapter—(Twelfth Section)

After explaining how the sages–seers worship udgeetha, the authors of Chaandogya–Upanishad state, what to talk about humans, even animal world is worshipping udgeetha. For example, let us give an account of 'shouva-udgeetha'– 'shvaa' that is dog is as though singing of udgeetha. As a short

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अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्वव्राज ॥ १ ॥

athaatah shouva udgeethas-taddha bako daalbhyo glaavo vaa maitreyah swaadhyaaya-mudvavraaja–(1)

atha atah–now from this (further on); **shouvah**–shvaa (dog) related; **udgeethah**–is (description of) udgeetha; **tat**–then; **ha**–once; **bakah**–named Bak; **daalbhyah**–of dalbha–lineage; **glaavah**–named Glaav; **vaa**–or; **maitreyah**–son

narrative of an episode once Bak Daalbhya or son of Shaayad Mittraa–Glaav; one of them went to a secluded place for study–(1)

What he saw there was a white dog came in front of him. Many other dogs, came near that white one and began speaking to him, O lord! sing such a song that we may get anna, bvecause we are hungry–(2)

The white dog spoke to them, come to me tomorrow morning. Bak Daalbhya or son of Shaayad Mittraa

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of Mittraa; **swaadhyaayam**–to study (for); **udvavraaja**–went (outside a settlement in a secluded place)–(1)

तस्मै श्वा श्वेतः प्रादुर्बभूव, तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति॥ २॥

tasmai shwaa shvetah praadur-babhoova, tam-anye shwaan upasametyo-churannam no bhagwaanaa-gaayatva-shanaayaama vaa iti–(2)

tasmai–for him (in front); **shwaa**–a dog; **shvetah**–of white colour; **pradurbabhoova**–appeared, was seen in front; **tam**–to that (dog); **anye**–other; **shvaanah**–dogs; **upsametya**–coming near; **oochuh**–spoke; **annam**–anna (consumable item); **nah**–for us; **bhagwaan**–respected you; **aagaayatu**–may sing, pray, make it available; **ashnaayaamah**–(we) are suffering from hunger; **vai**–definitely; **iti**–this (the dogs said)–(2)

तान्होवाचेहैव मा प्रातरुपसमीयातेति, तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार॥ ३॥

taan-hovaachey-haiva maa praata-rupa-sameeyaateti, taddha bako daalbhyo glaavo vaa maitreyah pratipaalayaan-chakaara–(3)

taan ha–to those (dogs); **uvaacha**–said (the white dog); **iha**–here, at this place; **eva**–precisely; **maa**–to me; **praatah**–in twilight; **upasameeyaata**–come and meet; **iti**–this (stated); **tad ha**–to that (statement or time); **bakah**

Glaav was observing all this. He also waited at the same place for the next day–(3)

What he saw the next day was that just as those who chant with hymn named bahishpavmaan and sing songs of praise for God and proceed collectively; similarly all those dogs came together and engaged in 'hinkaar' (distinction of udgeetha while sitting)–as if performing prayer to God, chanting udgeetha–gaan–(4)

One sound was emerging from the dogs–we eat with the grace of 'om', we drink with the grace of 'om', deva, varuna,

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daalbhyah glaavah vaa maitreyah–Bak of dalbha lineage or Glaav son of Mittraa; **pratipaalayaan-chakaara**–began waiting, or obeyed–(3)

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सꣳरब्धाः सर्पन्तीत्येव-
माससृपुस्ते ह समुपविश्य हिंचक्रुः ॥ ४ ॥

tey ha yathai-vedam bahish-pava maanena stoshya maanaah sanrabdhaah sarpantee-tyeva-maasasripustey ha samup vishya hinchakruh–(4)

tey ha–those (dogs); **yathaa eva idam**–just as this is (example); **bahishpavmaanena**–from hymn named bahish-pavmaana; **stoshyamaanaah**–who are desirous to chant hymns of praise; **sanrabdhaah**–collected (in a group); **sarpanti**–move along, walk slowly; **iti evam**–like this; **aasasripuh**–came near; **tey ha**–and they; **samupavishya**–sitting together; **hinchakruh**–began to hinkaar (a mystery of udgeetha)–(4)

ओ३मदा३मों३पिबा३मों३देवो वरुणः प्रजापतिः सविता३न्नमिहा
२ऽऽहरदन्नपते३न्नमिहा२ऽऽहरा२ऽऽहरो३मिति ॥ ५ ॥

o3madaa3mom3pibaa3mom3devo varunah prajaapatih savitaa3annamihaa2 aaharadanna-patey3annamihaa2haraa2haro3m-iti–(5)

om–O Almighty; **adaama**–we may eat, we may dine; **om**–O God; **pibaan**–we may drink water; **om**–O Lord; **devah**–with divinity, radiant; **varunah**–worthy of choice or master; **prajaapatih**–protector of all living beings; **savitaa**–

prajaapati, savitaa bring anna for us. Lord of anna om! provide us with anna–(5)

First Chapter—(Thirteenth Section)

In saam gaan 'haau'–'haaee'–'ou hohaaee'–etc. words are sung in the chant of mantras. In the hinkaar (loud sound) of a dog such like sounds emerge. A devotee calls to mind on these different forms of God and experiences these sounds of the sages and seers as also of the living creatures. 'Haau' is as if the song of the glory and might of this earth, 'haaee' is as if song of the glory and might of 'vaayu'–a gift of God;–'atha' of the moon, 'iha' of aatmaa, 'ee' of agni–are callings of mind–(1)

'u' of the sun, 'a' of invocation (call, sermons), 'ouhoee' of all divinity, 'hin' of guardian of the universe; 'swar' of

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creator of all and motivator of all (God); **annam**–to annaa **iha**–here (in this place or time); **aaharat**–cause to obtain, give; **annapatey**–O Lord of anna (store); **annam**–anna; **iha**–here; **aahara**–please bestow; **aa hara**–please provide; **om**–O God; **iti**–in this way (began to hinkaara)–(5)

अयं वा व लोको हाउकारो, वायुर्हाइकारश्चन्द्रमा अथकार आत्मेहकारोऽग्निरीकार: ॥ १ ॥

ayam vaa va loko haa-ukaaro, vaayur-haa-ikaarash-chandramaa athakaara aatmey-hakaaro-agni-reekaarah–(1)

ayam–this; **vaa va**–precisely; **lokah**–(earth) loka; **haaukaarah**–(of udgeetha) is 'haau' kaar (suffix denoting the doer) **vaayuh**–vaayu, air; **haa ikaarah**–'haai'-kaar–is suffix; **chandramaah**-moon; **atha kaarah**–'atha'-kaar is a suffix; **aatmaa**–atma (soul); **ihakaarah**–is 'iha'-kaar–is a suffix; **agnih**–fire; **eekaarah**–is 'ee'-kaar–is a suffix–(1)

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोइकार: प्रजापतिर्हिंकार: प्राण: स्वरोऽन्नं या वाग्विराट्॥ २ ॥

aaditya ukaaro nihava ekaaro vishvedevaa ou-ho-ikaarah prajaapatir-hinkaarah praanah swaro-annam yaa vaag-viraat–(2)

praan; 'viraat' of anna and speech–are as if recollections–(2)

After talking about the above twelve kinds of sounds, we talk of the thirteenth sound 'hunkaar'. This sound reminds of the inexpressible, totally communicative supreme brahm–(3)

Whoever understands the gist of speech, for him speech itself showers milk. Those who do not understand, for them the words of the sages–seers and 'hinkaar' etc of living creatures are meaningless words. But those who understand these words are praise of the glory of God. He who perceives

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aadityah–sun; **u-kaarah**–u-kaar–is a suffix; **nihavah**–call (summon); **a-kaarah**–'a'-kaar–is a suffix; **vishvadevaah**–deity of the universe (all divinity); **ou-ho-ikaarah**–'ouhoee'-kaar–is suffix; **prajaapatih**–guardian of universe; **hinkaarah**–'hin'-kaar–is suffix; **praanah**–praan; **swarah**–is sound; **annam**–anna; **yaa**–'yaa'-kaar–is suffix; **vaag**–speech; **viraat**–is vast, splendid–(2)

अनिरुक्तस्त्रयोदशः स्तोभः संचरो हुंकारः ॥ ३ ॥

aniruktas-trayodashah stobhah sancharo hunkaarah–(3)

aniruktah–inexpressible, just unspecified (para-brahm); **tryodashah**–thirteenth; **stobhah**–used in rhythm of saam-gaan–haaee–ee etc. words; **sancharah**–transmissible, communicative (words for rhythm also used in twelve earlier accounts), **hunkaarah**–is 'hun'-kaar (is suffix)–(3)

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेवꣳ साम्नामुपनिषदं वेदोपनिषदं वेद इति॥ ४ ॥

dugdhe-asmai vaagdoham yo vaacho doho-annavaan-annaado bhavati ya etaam-evam saamnaa-mupanishadam vedopanishadam veda iti–(4)

dugdhe–milks, bestows, makes explicit; **asmai**–for him (devotee); **vaag**–speech, saraswati (goddess of speech and learning); **doham**–to milk, to gist (real state); **yah**–which; **vaachah**–of speech; **dohah**–milk, is essence; **annavaan**–

this Upanishad of saam-gaan in this manner, yes–he understands the Upanishad, he becomes annavaan (lord of anna) and annaad (who enjoys)–(4)

Second Chapter—(First Section)

(Everywhere in the world saam-gaan is as if being conducted in five or seven forms, Section 1 to 10)

In the first chapter the main subject–of saam–adoration of udgeetha–was narrated, now the rishi gives expression to his views regarding entire 'saam'. The rishi says–devotion to udgeetha is in any case appropriate, but devotion to entire 'saam' is righteous. Whatever is righteous, virtuous object in the world is called 'saam', whatever is unrighteous (substance) is called 'asaam'–(1)

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lord of anna; **annaadah**–consumer (bhoktaa) of anna; **bhavati**–becomes; **yah**–who; **etaam**–this; **evam**–in this manner; **saamnaam**–of saam-gaans; **upanishadam**–to mystery; **veda**–understands; **upanishadam veda**–knows the mystery (knowledge) (saying this twice signifies respect and conclusion of chapter)–(4)

ॐ समस्तस्य खलु साम्न उपासनः साधु। यत्खलु साधु तत्सामेत्याचक्षते यदसाधु तदसामेति॥ १॥

om samastasyakhalu saamna upaasanam saadhu, yat-khalu saadhu tat-saametyaa-chakshate yad-saadhutad-saameti–(1)

om–remembering the ausicious name of God; **samastasya**–entire (connected with proper sections–sub sections); **khalu**–undoubtedly; **saamnah**–of saam-gaan; **upaasanam**–devotion, service, observance; **saadhu**–nice, pleasant (is proper); **yat**–which; **khalu**–precisely; **saadhu**–nice, good, proper (happens to be); **tat**–to that; **saam iti**–saam (in title form); **aachakshatey**–is said; **yad**–that which; **asaadhu**–is wicked, disagreeable, improper; **tad**–to that; **asaam**–asaam (adjective suffix); **iti**–a such (is said)–(1)

'He sang richaa with saam'–means, sang righteously; 'sang with asaam' means, sang unrighteously–(2)

In common practice, when any work happens righteously, then we say this happened as 'saam', when any work happens unrighteously, then we say this happened as 'asaam'–(3)

तदुताप्याहुः। साम्नैनमुपागादिति, साधुनैनमुपागादित्येव तदाहुः, असाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहुः ॥ २ ॥

tadutaapyaahuh. saamnai-nam-upaagaaditi, saadhu-naina-mupaagaadityeva tadaahuh; asaamnai-namupaa-gaaditya-saadhu-nainam-upaagaadityeva tadaahuh–(2)

tad–then, to that; **uta**–or; **api**–also; **aahuh**–is said; **saamnaa**–from saam; **enam**–to him; **upaagaat**–went near; **iti**–this; **saadhunaa**–with proper (manner); **enam upaagaat**–went near him; **iti**–this (in meaning); **eva**–precisely; **tad**–to that (earlier sentence); **aahuh**–is said (is used); **asaamnaa**–with improper manner; **enam upaagaad**–went near him; **iti**–this; **asaadhunaa enam upaagaat**–went to him in an improper manner; **iti eva**–in this (meaning); **tad aahuh**–is said (used) to that (earlier sentence)–(2)

अथोताप्याहुः। साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसाम नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ॥ ३ ॥

athotaapyaahuh. saam no bateti yat-saadhu bhavati saadhu batey-tyeva tad-aahu-rasaama no bateti yad-saadhu bhavatya-saadhu batey-tyeva tad-aahuh–(3)

atha-uta-api-aahuh–and (in loka) who speak as such (that); **saam**–saam; **nah**–for us; **bat**–enough; **iti**–this (who say); **yat**–whatever; **saadhu**–good, proper; **bhavati**–happens; **saadhu**–good; **bat**–enough; **iti eva**–just this, in this form (meaning) alone; **tad**–to that (earlier sentence); **aahuh**–is said; **asaam nah bat**–this is 'asaam' for us; **iti**–I like this (what is said); **yad**–whatever; **asaadhu bhavati**–is improper; **asaadhu bat**–very improper; **iti eva**–in this form (meaning) alone; **tad**–to that (asaam of earlier sentence); **aahuh**–is said (used)–(3)

Who ever while perceiving the glory of saam he is devoted to it considering saam as 'saadhu'–virtuous (good), he quickly attains virtuous diposition of the world, as if the world bows before him–(4)

Second Chapter—(Second Section)

(Saam has been divided in 5 parts in yajna–1. hinkaar 2. prastaav 3. udgeetha 4. pratihaar and 5. nidhan. Initial thought of any matter is 'hinkaaraavasthaa'; beginning that is 'prastaavaavasthaa'; after initiating it and reaching on summit (peak) is 'udgeethaavasthaa'; climbing down thereafter is 'pratihaaraavasthaa'. Its completion (end) is 'nidhanaavaastha'. Since saam-gaan has been made a base in this Upanishad, hence the throat that is cleared with a 'hin' is 'hinkaar'–the beginning of song is 'prastaav' reaching a high pitch while singing is 'udgeetha', then again returning to a low note (sound) is 'pratihaar', and ending of song is 'nidhan'. Experience the delicacy of the musical surge of saam everywhere in the world

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स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनः साधवो धर्मा आ च गच्छेयुरुप च नमेयुः ॥ ४ ॥

sa ya etad-evam vidwaan-saadhu saametyu-paastey-abhyaasho ha yadenam saadhavo dharmaa aa cha gacchheyu-rupa cha nameyuh–(4)

sah yah–he who; **etad**–to this; **evam vidwaan**–perceiving as such; **saadhu**–correct, proper, entire; **saam**–of saam; **iti**–in this manner; **upaastey**–performs devotion; **abhyaashah ha**–is near (in the near future); **yad**–that; **enam**–to him (devotee); **saadhavah**–virtuous man; **dharmaah**–perceptions of spirituality; or **saadhavah dharmaah**–proper (stated in scriptures) virtue (means of auspiciousness); **cha**–and; **aagecchheyuh**–may come, may obtain; **cha**–and; **upa nameyuh**–bow towards him (aspire towards–further enhance devotees love and affection towards them–(4)

in this form. Perceive as if the sound of saam-gaan is rising everywhere–and is passing through the above five stages).

Perceive these lokas, then perform devotion to five–forms of saam, experience these as if being full of saam–are engrossed in worship of God. The earth is as if 'hinkaar' of saamgaan, fire is as if 'prastaav'; the cosmos is as if 'udgeetha', the sun is as if 'pratihaar', the heaven is as if 'nidhan'. This is the devotion to saam of lokas rising from bottom to top–(1)

Coming down from top the worship of saam is like this–dyouh is as if 'prastaav', antariksha is as if 'udgeetha', agni is

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लोकेषु पञ्चविधꣳसामोपासीत। पृथिवी हिंकारोऽग्निः
प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु॥ १ ॥

lokeshu pancha-vidham saamopaaseet prithivee hinkaaro-agnih prastaavo-antariksham-udgeetha aadityah pratihaaro dyournidhana-mityoor-dhweshu–(1)

lokeshu–in lokas (earth etc); **panchavidham**–of 5 kinds; **saam**–of entire saam-gaan; **upaaseet**–perform worship (understand, see, think); **prithivee**–earth (loka); **hinkaarah**–is 'hin'-kaara–is suffix; **agnih**–fire (loka of glory); **prastaav**–(is) prastaav; **antariksham**–cosmos (loka); **udgeetha**–is udgeetha; **aadityah pratihaarah**–sun (loka) is pratihaar (saam); **dyouh**–heaven–loka; **nidhanam**–is 'nidhan'–saam (conclusion, end); **iti**–this (perception, meditation); **oordhweshu**–(from below) in upwards (to be) lokas (do, perform)–(1)

अथावृत्तेषु। द्यौर्हिंकार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम्॥ २ ॥

athaa-vritteshu. dyour-hinkaara aadityah prastaavo-antariksham-udgeetho-agnih pratihaarah prithivee nidhanam–(2)

atha–and; **aavritteshu**–(from top to bottom) in returning lokas conduct spirit of saam in this manner; **dyouh hinkaarah**–heaven is hinkaar; **aadityah prastaavah**–sun

as if 'pratihaar', prithivee is as if 'nidhan'–(2)

Whoever worships five form saam understanding reverence to saam, he is bestowed material by higher (progressive) and lower lokas for consumption (enjoyment)–(3)

Second Chapter—(Third Section)

Watch the rain, then worship panch-vidh (five form) saam, experience this as if being full of saam it is immersed in the worship of God. The cool wind blowing before rain is

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loka is prastaav; **antariksham udgeethah**–cosmos loka is udgeetha; **agnih pratihaarah**–agni is (irradiating loka) pratihaar; **prithivee nidhanam**–loka of earh is nidhan (death, end, extinction)–(2)

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वांल्लोकेषु पञ्चविधः सामोपास्ते ॥ ३ ॥

kalpantey haasmai lokaa oordhwaashchaavrittaashcha ya etad-evam vidwaan-lokeshu pancha vidham saampopaastey–(3)

kalpantey–(in attaining result) are capable (are fruitful); **ha**–definitely; **asmai**–for him (devotee); **lokaah**–(these) regions; **oordhwaah**–which are counted from bottom towards higher; **cha**–and; **aavrittaa**–which return from top towards lower; **cha**–and; **yah**–who; **etad**–this; **evam vidwaan**–perceiving as such; **lokeshu**–in regions (with the matter of regions); **pancha vidham**–of five kinds; **saam**–saam (of); **upaastey**–worships–(3)

वृष्टौ पञ्चविधः सामोपासीत। पुरोवातो हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहारः ॥ १ ॥

vrishtou pancha-vidham saamopaaseeta purovaato hinkaaro megho jaayatey sa prastaavo varshati sa udgeetho vidhyotatey stanayati sa pratihaarah–(1)

vrishtou–in rain; **panchavidham saama upaaseet**–worship five features of saam; **purovaatah**–eastward wind;

as if 'hinkaar' of saam gaan, the emerging of clouds is as if 'prastaav', the pouring of rain is as if 'udgeetha', flash and thunder is as if 'pratihaar'–(1)

Stopping of water while pouring is as if 'nidhan'. Whoever while perceiving as such, worships panch-vidh saam in rain, for him there is shower of bliss all over, and he showers bliss for others–(2)

Second Chapter—(Fourth Section)

Watch the waters, then worship panch-vidh saam, experience this as if being full of saam they are immersed in

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hinkaarah–is hin-kaar; **meghah**–(which) cloud; **jaayatey**–is produced, arises (becomes); **sah**–that; **prastaavah**–is prastaav; **varshati**–(when) rains; **sah**–that; **udgeethah**–is udgeetha; **vidyotatey**–lightning flashes; **stanayati**–thunders; **sah**–that; **pratihaarah**–is pratihaar–(1)

उद्गृह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधः सामोपास्ते ॥ २ ॥

udgrinhaati tat-nidhanam varshati haasmai varshayati ha ya etad-evam vidwaan-vrishtou pancha vidham saamopaastey–(2)

udgrinhaati–(to belch, conclusion) completes; **tat**–that; **nidhanam**–is nidhan; **varshati**–rains; **ha**–with resolve; **asmai**–for him; **varshayati**–causes to rain; **ha**–with resolve; **yah**–who; **etad**–this; **evam vidwaan**–knowing as such; **vrishtou**–in rain; **panchavidham saam upaastey**–worships (meditates) saam of five features–(2)

सर्वास्वप्सु पञ्चविधः सामोपासीत। मेघो यत्संप्लवते स हिंकारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥ १ ॥

sarvaaswapsu panchavidham saamomaaseet. megho yat-samplavatey sa hinkaaro yad-varshati sa prastaavo yaah praachyah syandantey sa udgeetho yaah prateechyah sa pratihaarah samudro nidhanam–(1)

worship of God. The lifting of heavy clouds is as if the 'hinkar' of saam-gaan, the shower is as if 'prastaav', course of flow of waters east-ward direction is as if 'udgeetha', the flowing water towards west, is as if 'pratihaar', the sea is as if 'nidhan'–(1)

Who perceives the waters as immersed in the hymn for God in this manner–as if they are performing saam-gaan, and worships panch-vidh saam in waters, waters never harm him, he wins over waters–(2)

Second Chapter—(Fifth Section)

Observe the seasons, then worship panch-vidh saam, experience this as if they being full of saam are immersed in worship of God. Vasant (spring) is as if 'hinkaar', summer is

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sarvaasu–all; **apsu**–in waters; **panchvidham saam upaaseet**–worship (mental process) five types of saam; **meghah**–cloud; **yat**–which; **saplavatey**–becomes dense; **sah hinkaara**–that is hinkaar; **yad varshati**–which pours; **sah prastaavah**–that is prastaav; **yaah**–which (water–showers); **praachyah**–towards east; **syandantey**–flow; **sah udgeethah**–that is udgeetha; **yaah**–which (water showers); **prateechyah**–(flow) towards west; **sah pratihaarah**–that is pratihaar; **samudrah nidhanam**–the sea is nidhan–(1)

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधः सामोपास्ते ॥ २ ॥

na haapsu praityapsu-maanbhavati ya etad-evam vidwaan-sarvaaswapsu panchavidham saamopaastey–(2)

na ha–never; **apsu**–in waters; **praiti**–(drowns) dies; **apsu maan**–lord of waters (protector); **bhavati**–becomes; **yah**–who; **etad**–this; **evam vidwaan**–perceives as such; **sarvaasu apsu**–in all kinds of waters; **panchavidham saam upaastey**–who worships (perceives) five types of saam–(2)

ऋतुषु पञ्चविधः सामोपासीत। वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम्॥ १ ॥

as if 'prastaav', rain is as if 'udgeetha', autumn is as if 'pratihaar', winter is as if 'nidhan'. Understand this as if seasons are singing hymns of God–(1)

Whoever perceives the five seasons like this as immersed in devotion to God and worships panch-vidh saam in seasons, he obtains all pleasures of seasons, he becomes ritumaan–triumphant on seasons–(2)

Second Chapter—(Sixth Section)

Worship panch-vidh saam in animls, exprience that being full of saam they are engrossed in devotion to God. Goats

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ritushu panchavidham saamopaaseeta. vasanto hinkaaro greeshmah prastaavo varshaa udgeethah sharat-pratihaaro hemanto nidhaman–(1)

ritushu–in seasons (regarding); **panchavidham saama upaaseeta**–worship five kinds of saam (perceive); **vasantah hinkaarah**–vasant (season) is hinkaar; **greeshmah prastaavah**–summer (season) is prastaav; **varshaah**–monsoon (season); **udgeethah**–is udgeetha; **sharat pratihaarah**–sharad-autumn-season is pratihaar; **hemantah nidhanam**–hemant-winter-(season) is nidhan–(1)

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधः सामोपास्ते ॥ २ ॥

kalpantey haasmaa ritava ritumaan-bhavati ya etad-evam vidwaan-ritushu pancha-vidham saamopaastey–(2)

kalpantey–are capable, are fruitful; **ha**–without doubt; **asmai**–for him (devotee of season-saam); **ritavah**–seasons; **ritumaan**–triumphant on seasons; **bhavati**–become; **yah etad evam vidwaan**–who perceives like this; **panchavidham saam upaastey**–worships (perceives) five kinds of saam–(2)

पशुषु पञ्चविधः सामोपासीताजा हिंकारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥ १ ॥

are as if 'hinkaar', sheep are as if 'prastaav', cows are 'udgeetha', horses are 'pratihaar', humans are 'nidhan'–(1)

Who perceives animals like this immersed in devotion to God, and worships panch-vidh saam in animals, for him animals provide comfort, he becomes master (owner) of animals–(2)

Second Chapter—(Seventh Section)

Worship panch-vidh saam in praans, experience this that just as praan is 'parovareeya'–superior in relation to others–

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pashushu panchavidham saamopaasee taajaa hinkaaro-avyah prastaavo gaava udgeetho-ashvaah pratihaarah purusho nidhanam–(1)

pashushu–in animals; **pancha-vidham saama upaaseet**–worship (perceive) five kinds of saam; **ajaah**–goats; **hinkaarah**–are hinkaar; **avayah**–sheep; **prastaavah**–are prastaav; **gaavah udgeethah**–cows are udgeetha; **ashvaah**–horses; **pratihaarah**–are pratihaar; **purushah**–human beings, men; **nidhanam**–are nidhan–(1)

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधः सामोपास्ते ॥ २ ॥

bhavanti haasya pashavah pashumaan-bhavati ya etad-evam vidwaanpashushu panchavidham saamopaastey–(2)

bhavanti–(attained, received) accomplished; **ha**–without doubt; **asya**–to him (devotee); **pashavah**–herd–flock–of animals; **pashumaan**–master of animals; **bhavati**–happens; **yah**–who; **etad**–this; **evam vidwaan**–knowing like this; **pashushu**–in group of animals; **panchavidham saama upaastey**–worships (perceives–contemplates) five kinds of saam–(2)

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत। प्राणो हिंकारो वाक्प्रस्ता-वश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाꣳसि वैतानि ॥ १ ॥

still being replete with saam are immersed in devotion to God; similarly devotee's praan being full of saam be devoted to God. Praan is as if 'hinkaar', speech is as if 'prastaav', eye is as if 'udgeetha', ear is as if 'pratihaar', mind is 'nidhan'–all of these are great in relation to each other–(1)

Whoever observes praan, speech, eye, ear, mind immersed in devotion to God, and worships panch-vidh saam in praans, for him the greatest of the great in the world

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praaneshu panchavidham parovareeyah saamopaaseet, praano hinkaaro vaak-prastaavash-chaksur-udgeethah shrotram pratihaaro mano nidhanam paro-vareeyaansi vaitaani–(1)

praaneshu–in praans senses; **panchavidham**–of five kinds; **parovareeyah**–better in relation to each other; **saama upaaseet**–perform devotion to saam (perception–view point); **praanah hinkaarah**–praan (nose–smell) is hinkaar; **vaak prastaavah**–speech is prastaav; **chakshuh udgeethah**–eye is udgeetha; **shrotram**–ear; **pratihaarah**–is pratihaar; **manah nidhanam**–mind (inner faculty, conscience) is nidhan; **parovareeyaansi**–better than each other; **vaa**–or; **etaani**–are these organs of sense–(1)

परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु पञ्चविधस्य॥ २ ॥

parovareeyo haasya bhavati parovareeyaso ha lokaan jayati ya etad-evam vidwaan-praaneshu pancha-vidham parovareeyah saamopaast iti tu pancha-vidhasya–(2)

parovareeyah–impartial excellence; **ha**–without doubt; **asya**–of him (devotee); **bhavati**–is; **parovareeyasah**–the very best; **ha**–precisely; **lokaan**–to lokas; **jayati**–wins over, becomes entitled; **yah etad evam vidwaan**–who (to this) perceiving like this; **praaneshu**–in praans (in organs of sense); **pancha vidham**–of five kinds; **parovareeyah**–impartial excellence; **saam upaastey**–

becomes his own, and he wins over greatest of the great lokas–(2)

Second Chapter—(Eighth Section)

First saamgaan was divided in five parts, in this section it has been divided in seven parts. Alongwith 5 parts, 'aadi' and 'upadrav' these two have further been added. From this view point worship sapt-vidh (7 type) saam in speech, experience this as if speech being full of saam is immersed in devotion to God. Wherever 'hum' (हुं) comes in speech that is as if hinkaar of saam-song, where 'pra' (प्र) comes, that is 'prastaav' of saamgaan, whereever 'aa' (आ) appears that is 'aadi' (saam genre)–(1)

Wherever 'ut' (उत्) appears, that is 'udgeetha', wherever 'prati' (प्रति) appears, that is 'pratihaar', where 'up' (उप) appears

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worships (visualises) saam; **iti**–this (description); **tu**–then; **pancha-vidhasya**–of five kinds of saam (is to meditate with this viewpoint)–(2)

अथ सप्तविधस्य। वाचि सप्तविधꣳ सामोपासीत। यत्किंच वाचो हुमिति स हिंकारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥ १ ॥

atha sapta-vidhasya. vaachi sapta-vidham saamo-paaseet, yat-kincha vaacho hum-iti sa hinkaaro yat-preti sa prastaavo yadeti sa aadih–(1)

atha–now (after of this); **saptavidhasya**–of seven types (we discuss saam); **vaachi**–in speech; **saptavidham**–of seven types; **saam upaaseet**–worship saam; **yat kincha**–whatever; **vaachah**–of speech; **hum iti**–'hum' is this (from); **sah hinkaar**–that is hinkaar; **yat**–which; **pra iti**–'pra' is (form) this; **sah prastaavah**–that is prastaav; **yad aa iti**–which is 'aa' this (form); **sah**–that; **aadih**–is aadi (saam-type-form)–(1)

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

yadu-diti sa udgeetho yat-prateeti sa pratihaaro yadu-peti sa upadravo yanneeti tannidhanam–(2)

that is 'upadrav' (saam-genre), where 'ni' (नि) appears, that is 'nidhan'. Like this 'hum-pra-aa-ut-prati-up-ni', in these 7 words appearing in speech; experience saamgaan–(2)

Who understands the essence of speech, for him speech itself flows milk. Who worships sapt-vidh saam in this manner in speech, and experiences that each word sung by the faculty of speech is a beautiful song sung in the glory of God, he becomes lord of anna–annavaan, instead of becoming bhogya (who is enjoyed) remains bhoktaa (who enjoys)–becomes–annaad (who consumes anna)–(3)

Second Chapter—(Ninth Section)

Worship sun in form of sapt-vidh saam, experience this as if the rising sun is perceptible music of a hymn in praise of

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yat–which; **ud iti**–(of speech) 'ud' is this (form); **sah udgeethah**–that is udgeetha; **yat prati iti**–which is 'prati' this (form); **sah pratihaarah**–that is pratihaar; **yad upa iti**–(of speech) which is 'up' this (form); **sah upadravah**–that is named 'upadrav' (saam–form); **yat ni iti**–which is 'ni' this (form); **tat nidhanam**–that is nidhan–(2)

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति, य एतदेवं विद्वान्वाचि सप्तविधः सामोपास्ते ॥ ३ ॥

dugdhey-asmai vaag-doham yo vaacho doho-annavaan-annaado bhavati, ya etad-evam vidwaan-vaachi sapta-vidham saamopaastey–(3)

dugdhey–milks, provides; **asmai**–to this (devotee); **vaag**–speech; **doham**–milk, essence (real nature); **yah**–who; **vaachah**–of speech; **dohan**–is milk (essence); **annavaan annaadah bhavati**–lord of anna and who is consumer of anna; **yah etad evam vidwaan**–who perceives it (to it) as such; **vaachi**–in speech; **sapta vidham saam upaastey**–worships seven kinds of saam–(3)

अथ खल्वमुमादित्यः सप्तविधः सामोपासीत। सर्वदा समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥ १ ॥

God. Just as music has 7 notes similarly 7 rays of the sun are as if its music. Therefore sun is always abound in saam, abound in music. Every person feels that the sun is for him, for him,-with all its form the sun is similar to saam, as though a perceptible music–(1)

All these elements depend on it–understand this well. The rishi mentioning the abounding music form of sun speaks of its form before rising is 'hinkaar'. Animals depend on this form. That is why animals begins to 'hinkaar' before sun rise

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atha khalva-mum-aadityam sapta vidham saamopaaseeta. sarvadaa samastena saamaa maam prati maam prateeti sarvena samstena saama–(1)

atha khalu–now then; **amum**–this; **aadityam**–to sun; **saptavidham saam**–of five kinds of saam (in form); **upaaseet**–be devoted (perception, view point, reflection); **sarvadaa**–always; **samah**–(for all) is common; **tena**–with that reason; **saam**–(this sun as well) is saam; **maam prati**–(this sun) is towards me; **maam prati**–is just towards me (all living beings understand as such); **iti**–with this (reason); **sarvena**–of all (together); **samah**–is similar (perception); **tena**–with that reason; **saam**–(this sun) is saam; (yatah aaditya sarvadaa samah sarvena samah tena saam–in all times, for all living beings has similar-perception, therefore is saam)–(1)

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्स हिंकारस्तदस्य पशवोऽन्वायत्तास्तस्मात्ते हिंकुर्वन्ति हिंकारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

tasminnimaani sarvaani bhootaan-yanvaa-yattaa neti vidyaattasya yat-puro-dayaatsa hinkaaras-tadasya pashavo-anvaayattaas-tasmaattey hinkurvanti hinkaara-bhaa jino hyetasya saamnah–(2)

tasmin–in that (sun); **imaani sarvaani bhootaani**–all these elements (five elements–earth, air, fire, water, cosmos or living beings); **anvaayattaani**–imitated, are bound

because in the saam-gaan of the sun from the sound of hinkaar, the animals join in eulogy to God–(2)

The first form as soon as the sun-rises is 'prastaav'. Human beings depend on this form. The rising sun creates a desire in a man's mind to eulogise and praise God, because in the saam-gaan of the sun men also want to join in devotion to God–(3)

After this is the time of spreading of rays of the sun, that time when the rays from the sun appear to burst open. In the language of saam-gaan this is called 'aadi'. The birds depend

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together; **iti**–this; **vidyaat**–(devotee) should know; **tasya**–of that (sun); **yat**–which; **puraa+udayaat**–before rising (is form); **sah hinkaarah**–that is hinkaar; **tad**–then; **asya**–of this (sun along with form); **pashavah**–animals; **anvaayattaah**–follower, keep connection; **tasmaat**–therefore; **tey**–they (animals); **hinkurvanti**–do hinkaar; **hinkaar bhaajnah**–(those animals also) are partners of hinkaar (shares); **hi**–precisely; **etasya**–this; **saamnah**–of saam-gaan–(2)

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः प्रशꣳसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥ ३ ॥

atha yat-prathamoditey sa prastaavas-tadasya manushyaa anvaayattaas-tasmaattey prastuti-kaamaah prashansaa-kaamaah prastaava-bhaajino hyetasya saamnah–(3)

atha–and; **yat**–which; **pratham+uditey**–on rising for the first time (is form); **sah**–that (form of the sun); **prastaavah**–is prastaav; **tad asya**–then (of sun) this (of form); **manushyaah**–human beings; **anvaayattaah**–are bound, follow, connected; **tasmaat**–with that reason; **tey**–they (humans); **prastutikaamaah**–desirous of pre-eminent devotion; **prashansaa kaamaah**–desirous to praise; **prastaav bhaajinah**–are partners in prastaav; **hi**–solely; **etasya saamah**–of this saam-gaan–(3)

अथ यत्संगववेलायाꣳ स आदिस्तदस्य वयाꣳस्यन्वायत्तानि तस्मात् तान्यन्तरिक्षेऽनारम्भणान्यादायात्मानं परिपतन्त्यादिभाजीनि ह्येतस्य साम्नः ॥ ४ ॥

on this aspect. This is why the birds fly across the sky without learning to fly, as if with loving faith in God participating in aadi–sound of saamgaan–(4)

And the form of the sun right in the afternoon is 'udgeetha' in the language of saam-gaan. The deities depend on this aspect. That is why amongst both the offspring of the Lord–devas and asuras–the devas are considered most eminent, because the manner in which the devas at noon

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atha yat-sangava-velaayaam sa aadistadasya vayaam-syanvaa yattaani tasmaattaa-nyanta-rikshey-anaaram-bhanaani-ayaadaa-yaatmaanam paripatantyaadi-bhaajeeni hyetasya saamnah–(4)

atha–and; **yat**–which; **sangava-velaayaam**–(spreading of rays or early morning at milking time of cows) of period (time) in (is form of this sun); **sah**–that; **aadih**–'aadi' is saam-gaan; **tad asya**–then (of sun) this (of form); **vayaansi**–birds; **anvaayattaani**–follow, are bound; **tasmaat**–with that reason; **taani**–they (birds); **anaarambhanaani**–without support, without help (of no help); **aadaaya**–taking; **aatmaanam**–to themselves (on their own); **paripatanti**–fly (therefore); **aadi-bhaajeeni**–become sharers of aadi (saamgaan distinction); **hi**–solely; **etasya saamnah**–of this saam-gaan–(4)

अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥ ५ ॥

atha yat-samprati madhyandiney sa udgeethas-tadasya devaa anvaayattaas-tasmaattey sattamaah praajaapatyaa-naam-udgeetha-bhaajino hyetasya saamnah–(5)

ahta–and; **yat**–(of sun) which (form); **samprati**–now; **madhyandiney**–middle of the day, in peak of noon (happens); **sah udgeetha**–that is 'udgeetha'; **tad asya**–then to this (of this form); **devaah**–the deities; **anvaayattaa**–follow, are bound; **tasmaat**–with that reason; **the**–they (deities); **sattamaah**–most eminent; **praajaapatyaanaam**–in sons of

time perform saamgaan of udgeetha in high-notes, in the same manner the sun eulogises God at noon as if with its entire strength is performing udgeetha–gaan–(5)

The appearance of the sun which is after mid-day and before early afternoon, that, in the definition of saamgaan is as if 'pratihaar'. If the sun with its entire form is a song of saam, then this period of sun is sound of pratihaar. On this form depend conceptions. That is why carrying (with child in womb) beings supposedly do not fall because in devotion to God alongwith pratihaar-gaan of the sun they also as if participate in saamgaan–(6)

The appearance of the sun after early afternoon and prior to sun set, that, in definition of saam is supposedly 'upadrav'. On this appearance depend wild creatures, that is

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god (in formation); **udgeetha bhaajinah**–are partners of udgeetha; **hi**–solely; **etasya saamnah**–of this saamgaan–(5)

अथ यदूर्ध्वं मध्यंदिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥ ६ ॥

atha yadoordhwam madhyan-dinaat-praag-paraanhaat-sa pratihaarastadasya garbhaa anvaayattaas-tasmaattey prati-hritaa naava-padyantey pratihaara-bhaajino hyetasya saamnah–(6)

atha–and; **yad**–which (from of sun); **oordhwan**–afterwards; **madhyan-dinaat**–from peak noon; **praag**–before; **aparaanhaat**–from declining day; **sah**–that (form); **pratihaarah**–is pratihaar; **tad asya**–then of this (form); **garbhaah**–embryo, pregnant being; **anvaayattaah**–are followers; **tasmaat**–with that reason; **tey**–they (pregnant beings); **pratihritaah**–(upwards by sun) tending towards; **na**–never; **avapadyantey**–fall; **pratihaarabhaajinah**–(those conceptions) are partners of pratihaar; **hi**–solely; **etasya saamnah**–of this saamgaan–(6)

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षꣳश्वभ्रमित्युपद्रवन्त्युपद्रवभाजिनो ह्येतस्य साम्नः ॥ ७ ॥

why seeing any man they run in the forest or burrows. The upadrav–song of saamgaan, the appearance of the sun before sunset and the commotion of wild creatures seeing a human being–these are as if participating in glorifying God (with devotional songs) in his saam-gaan–(7)

The appearance of the sun just before sunset–that is 'nidhan' in the definition of saamgaan. On this form depend pitars–ancestors. While singing hymns of God when its

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atha yad-oordhwam-aparaahnaat-praagasta-mayaat-sa upadravastad syaaranyaa anvaayattaas-tasmaattey purusham drishtwaa kaksham shwabhra-mityu-padravanti-upadravabhaajino hyetasya saamnah–(7)

atha–and; **yad**–which (appearance of sun); **oordhwan**–latter; **aparaahnaat**–with declining day; **praag**–before; **astmayaat**–with the setting of sun; **sah**–that (appearance); **upadravah**–is named 'upadrav' (saam form); **tad asya**–then of this (form); **aaranyaah**–wild creatures; **anvaayattaah**–are comfortable; **tasmaat**–with that reason; **tey**–they (wild creatures); **purusham**–to man; **drishtwaa**–seeing; **kaksham**–to dense forest; **shwabhram**–to burrow; **iti**–(are without fear) this (knowing); **updravanti**–run away; **upadravbhaajinah**–named upadrav (saam–distinction) are participants (entitled); **hi**–solely; **etasya**–this; **saamnah**–of saamgaan–(7)

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मात्तान्निदधति निधनभाजिनोह्येतस्य साम्न एवं खल्वमुमादित्यं सप्तविधं सामोपास्ते ॥ ८ ॥

atha yat-prathamaas-tamitey tannidhanam tadasya pitaro anvaayattaas-tasmaat-taanni-dadhati nidhanbhaajino hyetasya saamna evam khalvamum-aadityam saptavidham saamopaastey–(8)

atha–and; **yat**–which (form of sun); **prathamaasta-mitey**–a little before sun-set, while setting; **tat**–that (form); **nidhanam**–is named nidhan (saam form); **tad**–then; **asya**–

conclusion–the nidhan of saamgaan–that happens, alongwith it the setting sun also sets singing praises of God all day–pitars also prepare to bid good bye spending life time in devotion to God–all these are as if taking part in 'nidhan' of saamgaan. Like this keeping sun in front worship sapt-vidh (seven kinds of) saam–(8)

(In the rise and setting of sun, in the beginning and end of saam, in the life and death of man and birds–everywhere devotional hymns are being sung of God, this perception has been beautifully explained in this section).

Second Chapter—(Tenth Section)

That which leads across from death, a treasured wish for atma, worship seven kinds of saam–sing hymns of God by means of the seven constituents of saam. In the seven

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(of sun) of this (form); **pitarah**–the ancestors, ancient human; **anvaayattaah**–are comfortable; **tasmaat**–with that reason; **taan**–to those (pitars); **nidadhati**–keep, set free of activity; **nidhan bhaajinah**–are party (entitled, co-sharers) to name as nidhan (saam distinction); **hi**–solely; **etasya saamnah**–of this saamgaan; **evam**–like this; **khalu**–without doubt; **amum**–this; **aadityam**–to sun; **saptavidham saam**–seven kinds of saam-gaan (in form of); **upaastey**–worship (perception, viewpoint, observence) (is done)–(8)

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधः सामोपासीत। हिंकार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम्॥ १॥

atha khalwaatma-sammitam-atimrityu saptavidham saamopaaseet. hinkaara iti trya-ksharam prastaava iti tryaksharam tat samam–(1)

atha khalu–now again; **aatm-sammitam**–with identity (word form) of self (measured, of harmony) or (with form of supreme being) similar to brahm; **atimrityu**–indestructible (immortal), or who free from death; **saptavidham**–to seven kinds; **saam**–of saamgaan; **upaaseet**–do worship;

constituents is a total of 21 words. 'hin+kaa+ra' these are 3 words, in 'pra+staa+va' there are 3 words–both these are equal to three-three words–(1)

In 'aa+di' there are two words, in 'pra+ti+haa+ra' there are four words. One word of 'pratihaar' added in 'aadi' become three–three words in both–these also become similar in this manner because of three–three words–(2)

In 'ud-gee-tha' there are three words, in 'u+pa+dra+va' there are four words. Three–three are even, one word remains–

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hinkaarah iti–this hinkaar (saam distinction); **tryaksharam (tri+aksharam)**–which has three words; **prastaavah iti**–this prastaav (saam distinction); **tryaksharam**–is of three words; **tat**–that (word–number); **samam**–(of both) is similar–(1)

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत्समम्॥ २ ॥

aadiriti dwyaksharam pratihaara iti chaturaksharam tat ihaikam tat samam–(2)

aadih iti–this aadi (saam distinction); **dwyaksharam (dwi+aksharam)**–is of two words; **pratihaarah iti**–this pratihaar (saam distinction); **chaturaksharam**–is of four words; **tatah**–that (from 4 words of pratihaar); **iha**–in this (aadi); **ekam**–one (one word is added then); **tat**–then that (aadi) also; **samam**–equal, similar (becomes of three words)–(2)

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम्॥ ३ ॥

udgeetha iti tryaksharam-upadrav iti chaturaksharam tribhis-tribhih samam bhava tyakshram itishishyatey tryaksharam tat-samam–(3)

udgeethah iti–this udgeetha (saam distinction); **tryaksharam**–is of 3 words; **upadravah iti**–this upadrav (saam distinction); **chaturaksharam**–is of 4 words; **tribhih tribhih**–(of both udgeetha and upadrav) from 3-3 words; **samam**–equal, similar (that has words); **bhavati**–becomes; **aksharam**–one word; **atishishyatey**–remains; (but on its being saved both saam distinctions); **tryaksharam**–are solely of 3 words; **tat**–

here also there is equality in three–three words–(3)

In 'ni+dha+na' there are three words–this becomes similar to others. like this these seven words together are 21 and remaining one of 'u+pa+dra+va', that is there are 22 words–(4)

By means of 21 words of saamgaan a devotee attains aaditya-loka (glorious abode)–by means of hinkaar, prastaav aadi and singing of hymns attains akhand-jyoti–unlimited radiance. Aaditya (sun) is the 21st loka from here. With the 22nd word of saam-gaan he is successful in winning param-jyoti–ultimate radiance dwelling far away from aaditya. That is the loka without pain and sorrow–a devotee wanders in

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then that; **samam**–becomes of just equal–similar words–(3)

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविꣳशतिरक्षराणि ॥ ४ ॥

nidhanamiti tryaksharam tat-samameva bhavati taani ha vaa etaani dwaavinshati-aksharaani–(4)

nidhanam iti–(seventh) this nidhan (saam distinction); **tryaksharam**–is solely of 3 words; **tat samam eva bhavati**–that (nidhan then) is solely similar (of 3 words); **taani**–these (7 words of saam distinction); **ha vai**–without doubt; **etaani**–these; **dwaavinshatih**–twenty two; **aksharaani**–words become–(4)

एकविꣳशत्यादित्यमाप्नोत्येकविꣳशो वा इतोऽसावादित्यो द्वाविꣳशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥ ५ ॥

ekavinshatyaa-dityamaapnoti-ekavinsho vaa ito-asaavaadityo dwaa vinshena paramaadityaa-jjayati tannaakam tad-vishokam–(5)

ekavinshatyaa–(from amongst these words) from 21 words; **aadityam**–to aditya loka; **aapnoti**–attains; **ekavinshah**–twenty first; **vai**–solely; **itah**–from here (from earth); **asou**–this; **aadityah**–is aditya loka; **dwaavinshena**–from 22nd (word); **param**–(which) is beyond, ahead; **aadityaat**–from sun; (aadityaat param–loka which is beyond and ahead of aditya loka–is brahm loka–to that); **jayati**–wins over, finds;

light and only light singing hymns of God by means sapt-vidh saam gaan–(5)

Whoever perceives this devotion–sequence of saam song–which is benevolent for atma and worships sapt-vidh saam, that takes across from death, he while living on this loka as if attains triumph of surya-loka–his triumph is higher than that of surya-loka, is a great triumph–(6)

Second Chapter—(Eleventh Section)

(Different saam-gaans used in yajna, from 11 to 20 sections)

In the first chapter udgeetha was vividly described–this is a part of 'saammgaan'. In the second began description of

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tat–that (loka); **naakam**–is blissful; **tad**–that (loka); **vishokam**–devoid of from sorrow (grief–poverty)–(5)

आप्नोतीहादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसंमितमतिमृत्यु सप्तविधꣳसामोपास्ते सामोपास्ते ॥ ६ ॥

aapnotee-haadityasya jayamparo haasyaaditya-jayaa-jjayo bhavati ya etad-evam vidwaan-aatm sammit-mati-mrityu saptavidham saamopaastey saamopaastey–(6)

aapnoti–attains, obtains; **iha**–here, in this birth; **aadityasya**–aditya loka (related to nature); **jayam**–to triumph; **parah**–ahead, most eminent; **ha**–with certainty; **asya**–of this (devotee); **aaditya-jayaat**–from the triumph of aaditya (advantage of attainment); **jayah**–(of lord brahm) triumph (attainment); **bhavati**–happens; **yah etad evam vidwaan**–who perceives to this (saam) in this manner; **aatm-sammitam**–measured with word–form, or similar to brahm; **atimrityu**–away from death, immortal; **saptavidham**–of 7 kinds; **saam upaastey**–worships saam; **saam upaastey**–worships (meditates, perceives) saam (repetition signifies end of section, and indicates conclusion of description of sapt-vidh-saam)–(6)

मनो हिंकारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनमेतद् गायत्रं प्राणेषु प्रोतम् ॥ १ ॥

entire saam, in description saam an account was given of panch-vidh saam, as well sapt-vidh saam thereafter. The rishi said that entire creation is supposedly immersed in udgeetha–gaan, panch-vidh and sapt-vidh saam. Now the rishi mentions of different saam gaans which are used in yajna from 11 to 20 sections. The name of these saam gaans are–gaayatra-saam, rathantar-saam, vaamdevya-saam, brihat-saam, vairoop-saam, vairaaj-saam, shakvaree-saam, revatee-saam, yajnaa yajneeya-saam, raajan-saam. In all these saam gaans the sequence of hinkaar, prastaav, udgeetha, pratihaar and nidhan comes. These five are stages of music. Gaayatra saam, rathantar saam etc. which have been just described, from them picking each one gradually the author of the Upanishad applies hinkaar, prastaav etc.entire five:–

Let us take gaayatra-saam first. 'mana'–mind is hinkaar. 'vaak'–speech is prastaav, 'chakshu'–eye is udgeetha, 'shrotra'–ear is pratihaar, 'praan'–life breath is nidhan. Thus as if gaayatra-saam is infused in 'mana-vaak-chakshu-shrotra and praan'. This panch-vidh form of body is as if panch-vidh 'gaayatra-saam'–(1)

Whoever experiences gaayatra saam as threaded in praans, he becomes a powerful praan, achieves total age,

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mano hinkaaro vaak-prastaavah-chakshu-rudgeethah shrotram pratihaarah praano nidhanametad gaayatram praaneshu protam–(1)

manah hinkaarah–mind is hinkaar; **vaak prastaavah**–speech is prastaav; **chakshuh udgeethah**–eye is udgeetha; **shrotram pratihaarah**–ear is pratihaar; **praanah nidhanam**–praan is nidhan; **etad**–this; **gaayatram**–(joined together in gaayatri metre) named gaayatra (saam part); **praaneshu**–in praans, in organs of sense; **protam**–is interlocked, attached to senses, infused–(1)

स य एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद् व्रतम्॥ २॥

spends a splendid life, becomes great with the glory–fame–from offspring and cattle. Always be noble minded (wise, superior and solemn thinker)–this is a vow–(2)

Second Chapter—(Twelth Section)

Let us now take rathantar-saam. The stirring–rubbing–of pieces of wood (used in kindling sacred fire) is 'hinkaar', the coming of smoke–is 'prastaav', the flaming of fire is 'udgeetha', the emergance of spaark is 'pratihaar', the

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sa ya evam-etad-gaayatram praaneshu protam veda praani bhavati sarvamaayureti jyog-jeevati mahaan-prajayaa pashubhir-bhavati mahaan-keertyaa mahaamanaah syaattad vratam–(2)

sah yah evam–he who like this, **etad**–this; **gaayatram**–to saam part named gaayatra; **praaneshu**–in praans (senses); **protam**–infused, bound together; **veda**–perceives; **praanee**–who has praan, who has powerful senses; **bhavati**–becomes; **sarvam aayuh**–to total age (of entire 100 years); **eti**–attains; **jyok**–endowed with strength, with brilliance, with prestige, till long period; **mahaan**–eminent, powerful; **prajayaa**–offspring, from heredity; **pashubhih**–from cattle; **bhavati**–becomes; **mahaan**–possessing glory; **keertyaa**–with fame-praise; **mahaamanaah**–of a large heart (reflection) wise, who acts after much thoughts, **yaat**–may be; **tad**–solely he; **vratam**–should be man's firm resolve (vow of observance)–(2)

अभिमन्थति स हिंकारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनः संशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥ १ ॥

abhimanthati sa hinkaaro dhoomo jaayatey sa prastaavo jwalati sa udgeetho-angaaraa bhavanti sa pratihaara upashaamyati tan-nidhanam sanshaamyati tan-nidhanam-etad-rathantaram-agnou protam–(1)

abhimanthati–who rubs (to pieces of wood for fire);

extinguished fire is 'nidhan'–like this rathantar saam is as if infused in agni. This panch-vidh form of agni is as if panchvidh 'rathantar saam'–(1)

Whoever experiences rathantar saam as threaded in agni, he is endowed with the ability of brahminical status–brahm varchasee, becomes bhoktaa (who experiences-consumer) of anna, does not remain bhogya (experienced

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sah–that (stirring); **hinkaarah**–is hinkaar; **dhoomah**–(again that) smoke; **jaayatey**–occurs; **sah prastaavah**–that is prastaav; **jwalati**–(that fire) is kindled; **sah udgeethah**–that solely is udgeetha; **angaaraah**–(after burning) sparks (burning coals); **bhavanti**–become; **sah pratihaarah**–that is pratihaar; **upashamyati**–(that fire) calms down, extinguishes; **tat**–that; **nidhanam**–is nidhan; **sanshaamyati**–completely exinguishes, becomes ash; **tat nidhanam**–that alone is nidhan; **etad**–this; **rathantaram**–rathantar named saam part; **agnou**–in agni; **protam**–is infused; (agnou protam–in this rathantar saam is a reverence or idea concerning fire)–(1)

स य एतमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत्तद् व्रतम्॥ २ ॥

sa ya evam-etad-rathantaram-agnou protam veda brahm-varchasya-annaado bhavati sarvamaayureti jyogjeevati mahaan prajayaa pashubhir bhavati mahaan-keertyaa na pratyanga-agnim-aachaamenna nishthee-vettad vratam–(2)

sah yah evam–he who is this way; **etad rathantaram**–to this rathantar named saam part; **agnou protam**–infused in agni (bound together); **veda**–perceives; **brahma varchasee**–endowed with radiance of brahm (ability of brahmanism); **annaadah**–consumer (enjoyer of anna); **bhavati**–becomes; **sarvam aayuheti**–attains full age; **jyog**–with energetic life; **jeevati**–lives; **mahaan**–glorious;

or used) of anna, achieves total age, leads a splendid life, becomes great with fame, heredity and cattle. Never eat food before agni, nor spit–this is a vow–(2)

Second Chapter—(Thirteenth Section)

To invite consultation is as if hinkaar, to 'announce' assurances related to marriage before everyone is as if prastaav, observance of 'marriage–obligation' of man and woman is as if udgeetha; 'affectionate–conduct' towards wife is as if pratihaar, 'passing of time' affectionately like this or

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prajayaa–from heredity; **pashubhih**–from cattle; **bhavati**–becomes; **mahaan keertyaa**–big by means of fame, famous; **na**–never; **pratyang**–towards; **agnim**–to fire; (pratyang agnim–facing towards agni); **aachaamet**–sip water from the right palm (eat food); **na**–never; **nishtheevet**–spit, excrete; **tad**–that; **vratam**–(of man) resolved practice (should be)–(2)

उपमन्त्रयते स हिंकारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्‌गीथः प्रति स्त्रीं सह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम्॥ १ ॥

upamantrayatey sa hinkaaro jyapayatey sa prastaavah striyaa sah shetey sa udgeethah prati streem sah shetey sa pratihaarah kaalam gacchhati tan nidhanam paaram gacchhati tan nidhanam-etad-vaamdevyam mithuney protam–(1)

upamantrayatey–takes advice (exchange of ideas); **sah hinkaarah**–that is hinkaar; **jyapayatey**–makes known (keeping agni as witness) reveals; **sah prastaavah**–that is prastaav; **striyaa**--alongwith woman (wife); **shetey**–sleeps; **sah udgeethah**–that is udgeetha; **pratistreem**–towards wife (facing); **sah shetey**–sleeps together, **sah pratihaarah**–that is pratihaar; **kaalam gacchhati**–(who like this) passes time; **tat nidhanam**–that is nidhan; **paaram**–(of passion) to fullness, **gacchhati**–finds; **tat nidhanam**–that alone is nidhan; **etad**–this; **vaamdevyam**–vaam devya named saam part;

'getting through life' is as if nidhan–vaamdevya–saam is as if infused in the life of man–woman in this manner. This panchvidh form of man-woman is as if panch–vidh 'vaamdevya-saam'–(1)

Who experiences vaamdevya saam as threaded in mithun (a pair)–in each couple of the world–he never feels lonely, with each of his friend and associate emerge new friends and associates. He attains full life, spends a splendid life and becomes great with offspring, cattle and fame. Keeping in mind marriage obligations of husband-wife, never sieze–kidnap another woman, never indulge in adultery–take

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mithuney–in pairs (in life of householders-abode of man-woman); **protam**–is of a relationship; (expounded subject of vaamdevya–saam-part is householders–obligations)–(1)

स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात् प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न कांचन परिहरेत्तद् व्रतम्॥ २ ॥

sa ya evam-etad-vaamdevyam mithuney protam veda mithunee bhavati mithunaan-mithunaat-prajaayatey sarvam-aayureti jyog-jeevati mahaan-prajayaa pashubhir-bhavati mahaan-keertya na kaanchana pariharettad vratam–(2)

sah yah evam–he who like this; **etad vaamdevyam**–to this vaamdevya named saam part; **mithuney protam**–in pair (in householders obligation); **protam**–bound together; **veda**–knows; **mithunee bhavati**–(always) lives in pair (with wife) (separation, break or suffer anguish of separation does not happen); **mithunaat mithunnat**–with each unison; **prajaayatey**–has offspring (virility does not go in vain); **sarvam aayuh eti**–achieves full age; **jyog jeevati**–achieves strength and fame and lives long; **mahaan prajayaa pashubhih bhavati**–is great with offspring and cattle; **mahaan keertyaa**–is very famous; **na**–never; **kaanchan**–to any woman; **pariharet**–(sieze, kidnap, violate) abandon;

this vow, make this resolve–(2)

Second Chapter—(Fourteenth Section)

The 'rising sun' is hinkaar, 'the already risen' is prastaav, 'the sun at mid day' is udgeetha, 'of early afternoon' is pratihaar, 'the setting' sun is nidhan–in this manner brihat–saam is as if infused in aaditya. This panch-vidh form of the sun is as if panch-vidh 'brihat-saam'–(1)

Whoever experiences brihat-saam as threaded in the sun, he becomes brilliant, annaad (lord of anna), attains full

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tad vratam–this is his resolve–(2)

उद्यन्हिंकार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं यन्निधनमेतद् बृहदादित्ये प्रोतम्॥ १ ॥

udyan-hinkar uditah prastaavo madhyan-dina udgeetho-aparaanha pratihaaro-astam yannidhanam-etad brihadaaditye protam–(1)

udyan–(in day break) rising (sun); **hinkaarah**–is hinkaar; **uditah**–already risen; **prastaavah**–is prastaav; **madhyandiney**–in full afternoon (of) sun; **udgeethah**–is udgeetha; **aparaanha**–sun after mid day; **pratihaarah**–is pratihaar; **astam yan**–the setting sun; **nidhanam**–is nidhan; **etad**–this; **brihat**–brihat named saampart; **aaditye**–in sun; **protam**–is bound together–(1)

स य एतमेतद्बृहदादित्ये प्रोतं वेद, तेजस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देत्तद् व्रतम्॥ २ ॥

sa ya evam-etad-brihad-aaditye protam veda, tejas-vyannaado bhavati sarvam-aayureti jyog-jeevati mahaan-prajayaa pashubhir-bhavati mahaan-keertyaa tapantam na nindettad vratam–(2)

sah yah evam–he who like this; **brihat**–to brihat–saam; **aaditye protam veda**–perceives relation in aaditya; **tejaswee**–energetic; **annaadah bhavati**–is enjoyer of anna;

age, spends a clean life, becomes great from offspring, cattle and fame. The job of sun is to blaze (or self sacrifice), therefore do not criticise who is in penance, take this vow, make this resolve–(2)

Second Chapter—(Fifteenth Section)

Abhra, that is 'mist' is hinkaar, 'megha'–cloud is prastaav, 'barasna'–to rain is udgeetha, shining–thundering of 'vidyut'–lightning is pratihaar, 'stoppage of rain' is nidhan–like this vairoop-saam is as if infused in 'megha'–clouds. This panch-vidh form of cloud is as if panch-vidh 'vairoop-saam'–(1)

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sarvam aayuh eti–attains complete (full) age; **jyog jeevati**–spends life with prestige; **mahaan prajayaa pashubhih bhavati**–achieves great status with offspring and cattle wealth; **mahaan keertyaa**–and is greatly famous; **tapantam**–of blazing (bright) sun or of a man in penance (devotion); **na nindet**–never criticise; **tad vratam**–that is his solemn obligation–(2)

अभ्राणि संप्लवन्ते स हिंकारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

abhraani samplavantey sa hinkaaro megho jaayatey sa prastaavo varshati sa udgeetho vidyotatey stanayati sa pratihaar udgrinhaati tannidhanam-etad-vai roopam parjanye protam–(1)

abhraani–light clouds, mist (haze); **samplavantey**–are somewhat afloat, begin to swell, wander hither and thither; **sah**–that; **hinkaarah**–is hinkaar; **meghah jaayatey**–(when) threatening rain cloud is formed; **sah prastaavah**–that is prastaav; **varshati**–(when it) rains; **sah udgeethah**–that is udgeetha; **vidyotatey stanayati**–shines and thunders; **sah pratihaarah**–that is pratihaar; **udgrinhaati**–when it is over with rain; **tat nidhanam**–that is nidhan; **etad**–this; **vairoopam**–(which has various forms) vairoop-named saam part; **parjanye**–in cloud; **protam**–in bound together–(1)

Whoever perceives vairoop-saam threaded in cloud, he obtains all kinds of deformed–well formed all types of cattle, enjoys full life, spends a splendid life, becomes great with offspring, cattle and fame. The work of cloud is to rain–never criticise the showers (the compassionate)–take this vow, make this promise–(2)

Second Chapter—(Sixteenth Section)

'Vasant'–spring is hinkaar, 'greeshma'–summer is prastaav, 'varshaa'–rain is udgeetha, 'sharat'–autumn is

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाꣳश्च सुरूपाꣳश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद् व्रतम्॥ २ ॥

sa ya evam-etad-vairoopam parjanye protam veda viroo-paanshcha suroopaanshcha pashoon-varundhey sarvamaayu-reti jyogjeevati mahaan-prajayaa pashubhir-bhavati mahaan-keertyaa varshantam na nindetad vratam–(2)

sah yah evam–that which like this; **etad**–this; **vairoopam**–to vairoop-named saam-part; **parjanye protam**–connected with cloud; **veda**–perceives; **viroopaan**–deformed or of various forms; **cha**–and; **suroopaan**–well formed; **cha**–and; **pashoon**–to cattle; **avarundhey**–confines in an enclosed area (becomes master); **sarvam aayuh eti**–attains full age; **jyog jeevati**–lives with prestige for a long period; **mahaan prajayaa pashubhih bhavati**–gets importance from offspring and cattle; **mahaan keertyaa**–is very famous; **varshantam**–of while raining (bestowing grace–compassion on anyone); **na nindet**–never criticise; **tad vratam**–this is a solemn duty–(2)

वसन्तो हिंकारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम्॥ १ ॥

vasanto hinkaaro greeshmah prastaavo varshaa udgeethah sharat-pratihaaro hemanto nidhanam-etad-vairaajam-ritushu protam–(1)

pratihaar, 'hemant'–winter is nidhan–in this way vairaaj-saam is as if infused in seasons. This panch-vidh form of seasons is as if panch-vidh 'vairaaj-saam'–(1)

Whoever experiences vairaaj-saam as threaded in seasons, he is adorned with offspring, cattle and brahm-lustre, enjoys full life, spends unstained life, becomes great from offspring, cattle and fame. Never speak ill of seasons, take this vow, make this determination–(2)

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vasantah hinkaarah–vasant season is hinkaar; **greeshmah prastaavah**–summer season is prastaav; **varshaah udgeethah**–rain weather is udgeetha; **sharat pratihaarah**–autumn is pratihaar; **hemantah nidhanam**–winter is nidhan; **etad**–this; **vairaajam**–composed in viraat–metre (verse) vairaaj-named saam-part; **ritushu protam**–is infused in seasons–(1)

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तून्न निन्देत्तद् व्रतम् ॥ २ ॥

sa ya evam-etad-vairaajam-ritushu protam veda viraajati prajayaa pashubhir-brahm-varshasen sarvamaayureti jyog-jeevati mahaan-prajayaa pashubhir-bhavati mahaan-keertya-ritoonna nindettad vratam–(2)

sah yah evam–he who in this manner; **etad**–this; **vairaajam**–to vairaaj saam part; **ritushu protam**–infused in seasons; **veda**–perceives; **viraajati**–is adorned, shines, is famous; **prajayaa**–from family succession; **pashubhih**–from cattle; **brahm varchasena**–from the splendour of brahm; **sarvam aayuh eti**–achieves (enjoys) full life; **jyog jeevati**–passes life with dignity; **mahaan prajayaa pashubhih bhavati**–gets status from offspring and cattle; **mahaan keertyaa**–very famous; **ritoon na nindet**–(existing on due season) never speak ill of seasons (never show contempt); **tad-vratam**–that is main dutiful act–(2)

Second Chapter—(Seventeenth Section)

'Prithivee'–earth is hinkaar, 'antariksha'–cosmos is prastaav, 'dyouh'–heaven (sky) is udgeetha, 'dishaayen'–directions are pratihaar, 'samudra'–sea is nidhan–in this way shakvaree-saam is infused in lokas–worlds. This panch-vidh form of lokas is as if panch-vidh 'shakvaree-saam'–(1)

Whoever perceives shakvaree-saam as threaded in lokas, he becomes lord of all lokas, enjoys full life, spends a clean

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पृथिवी हिंकारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनमेताः शक्वर्यो लोकेषु प्रोताः ॥ १ ॥

prithivee hinkaaro-antariksham prastaavo dyourudgeetho dishah pratihaarah samudro nidhanametaah shakvaryo lokshu protaah–(1)

prithivee hinkaarah–earth is hinkaar; **antariksham prastaavah**–cosmos is prastaav; **dyou+udgeethah**–heaven (sky) is udgeetha; **dishah pratihaarah**–directions are pratihaar; **samudrah nidhanam**–sea is nidhan; **etaah**–these; **shakvaryah**–shakvaree metre (composed in saam-part); **lokeshu**–in lokas; **protaah**–are bound together–(1)

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकीभवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान्न निन्देत्तद् व्रतम् ॥ २ ॥

sa ya evam-etaah shakvaryo lokeshu protaa veda lokee-bhavati sarvam-aayureti jyog-jeewati mahaan-prajayaa pashubhir-bhavati mahaan keertyaa lokaanna nindettad vratam–(2)

sah yah evam–he who in this manner; **etaah**–these **shakvaryah**–to shakvaree metre-bound saam-part; **lokeshu protaah**–bound together in lokas; **veda**–perceives; **lokeebhavati**–becomes lord of lokas; **sarvam aayuh eti**–attains full life; **jyog jeevati**–passes life with prestige; **mahaan prajayaa pashubhih bhavati**–gets dignity from offspring and cattles; **mahaan keertyaa**–becomes very famous; **lokaan**–of lokas; **na nindet**–never speak ill; **tad**

life, becomes great from offspring, cattle and fame. Never speak ill of lokas, take this vow, make this determination–(2)

Second Chapter—(Eighteenth Section)

'Goats' are hinkaar, 'sheep' are prastaav, 'cows' are udgeetha, 'horses' are pratihaar, 'man' is nidhan–like this manner revatee-saam is infused with those who possess life. This panch-vidh form of living beings is as if panch-vidh 'revatee-saam'–(1)

Whoever perceives revatee-saam as threaded in living beings, he becomes master of living creatures, enjoys full age, spends a clean life, and becomes great with offspring, animals

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vratam–this should be man's firm duty and resolve–(2)

अजा हिंकारोऽवयः प्रस्तावो गाव उद्‌गीथोऽश्वाः प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

ajaa hinkaaro-avayah prastaavo gaava udgeetho-ashvaah pratihaarah purusho nidhana-metaa revatyah pashushu protaah–(1)

ajaah–goats; **hinkaarah**–are hinkaar; **avayah**–sheep; **prastaavah**–are prastaav; **gaavah udgeethah**–cows are udgeetha; **ashvaah pratihaarah**–horses are pratihaar; **purushah**–man or atma; **nidhanam**–is nidhan; **etaah**–these; **revatyah**–of revatee metre saam part; **pashushu**–in animals; **protaah**–is infused, bound together–(1)

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून्न निन्देत्तद् व्रतम् ॥ २ ॥

sa ya evametaa revatyah pashushu protaa veda pashumaan-bhavati sarva maayureti jyog-jeevati mahaan prajayaa pashubhir-bhavati mahaan-keertyaa pashoonna nindettad vratam–(2)

sah yah evam–that who like this; **etaah**–these; **revatyah**–to revatee (metre bound) saam part; **pashushu protaah veda**–perceives bound together (infused) in animals; **pashumaan**–

and fame. Never speak ill of cattle, take this vow, make this determination–(2)

Second Chapter—(Nineteenth Section)

'Soft hair' (of body) is hinkaar, 'skin' is prastaav, 'flesh' is udgeetha, 'bone' is pratihaar, 'bone-marrow' is nidhan–like this *yajyaa-yajyeeya-saam is infused in limbs. This panch-vidh form of limbs is as if panchvidh yajyaa yajyeeya-saam–(1)

Whoever perceives yajyaa-yajyeeya saam as threaded in limbs, he becomes strong in physique. He is not deficient

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owner of superior animals; **bhavati**–becomes; **sarvam aayuh eti**–enjoys full age; **jyog bhavati**–spends blemish free life; **mahaan prajayaa pashubhih bhavati**–becomes great from offspring (family traditions) and animals; **mahaan keertyaa**–(becomes) famous; **pashoon**–of animals; **na nindeet**–never speak ill (do not make mistake in rearing); **tad vratam**–this is the sole essential duty obligation of man–(2)

लोम हिंकारस्त्वक्प्रस्तावो माꣳसमुद्गीथोऽस्थि प्रतिहारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम्॥ १ ॥

loma hinkaaras-twak-prastaavo maansam-udgeetho-asthi pratihaaro majjaa nidhanam-etad-yajyaa yajyeeyam-angeshu protam–(1)

loma–soft (hair); **hinkaarah**–is hinkaar; **twak**–skin; **prastaavah**–is prastaav; **maansam**–meat (flesh); **udgeethah**–is udgeetha; **asthi**–bone; **pratihaarah**–is pratihaar; **majjaa**–bonemarrow; **nidhanam**–is nidhan; **etad**–this; **yajyaa yajyeeyam**–yajyaa yajyeeya named saam-part; **angeshu**–(of a human being) in limbs; **protam**–is interlocked, bound together–(1)

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाऽङ्गी भवति नाङ्गेन विहूर्च्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्ज्ञो नाश्नीयात्तद् व्रतं मज्ज्ञो नाश्नीयादिति वा॥ २ ॥

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* sacrificial offerring fit for sacrifice-saam.

from any limb, enjoys full life, spends a clean life, becomes great with offspring, livestock and fame. If he eats meat then he should not eat meat for a year, and when he is firm on this vow, then he should never eat meat, this is a vow, this is a determination–(2)

Second Chapter—(Twentieth Section)

'Fire' is hinkaar, 'wind' is prastaav, 'sun' is udgeetha, 'planets' are pratihaar, 'moon' is nidhan–like this raajan-saam

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sa ya evam-etad-yajyaa yajyeeyam-angeshu protam vedaa-angee bhavati naangena vihoorcchhati sarvamaayureti jyogjeevati mahaan prajayaa pashubhir-bhavati mahaan-keertyaa samvatsaram majjyo naashnee yaattad vratam majjyo naashnee-yaaditi vaa–(2)

sah yah evam–he who in this manner; **etad**–this; **yajyaa yajyeeyam**–to yajyaa yajyeeya named saam part; **angeshu protam veda**–perceives as related to limbs; **angee**–(handsome–healthy) has limbs; **bhavati**–is; **na**–never; **angena**–from (any) limb; **vihoorcchhati**–is crooked, deficient, from defect; **sarvam aayuh eti**–enjoys full age; **jyog jeevati**–spends a clean life; **mahaan prajayaa pashubhih bhavati**–is great with offspring and livestock; **mahaan keertyaa**–is famous; **samvatsaram**–throughout the year; **majjyah**–to bone marrows (the liquid in hollow of bone); **na**–never; **ashneeyaat**–eat, consume; **tad vratam**–this is sole dutyful vow; **majjah na ashneeyaat**–never eat bone marrow; **iti vaa**–or this is a vow (as a result never eat meat throughout life, this vow should be maintained as a duty)–(2)

अग्निर्हिंकारो वायुः प्रस्ताव आदित्य उद्‌गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥ १ ॥

agnir-hinkaaro vaayuh prastaava aaditya udgeetho nakshatraani pratihaarash-chandramaa nidhanam-etad-raajanam devataasu protam–(1)

is infused in fire etc. deities. This panch-vidh form of deities is as if panch-vidh raajan-saam–(1)

Whoever perceives raajan-saam as threaded in gods, he achieves 'saloktaa' of fire etc. that is, he finds proximity, attains 'saarshtitaa'–similarity, and 'saayujytaa' that is knows their application; he enjoys full age, spends a clean life, becomes great from offspring, livestock and fame. Never speak ill of brahmins, take this vow, make this resolve–(2)

(From 11 to 20 sections direction has been given of continuous incessant music happening in the universe. Each

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agni hinkaarah–agni (deity) is hinkaar; **vaayuh prastaavah**–vaayu is prastaav; **aadityah udgeethah**–aaditya is udgeetha; **nakshatraani pratihaarah**–planet is pratihaar; **chandramaah nidhanam**–moon is nidhan; **etad**–this; **raajnam**–raajan-named saam part; **devataasu protam**–is bound together with deities–(1)

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवतानाः सलोकताः सार्ष्टिताः सायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्देत्तद्व्रतम् ॥ २ ॥

sa ya evam-etad-raajanam devataasu protam vedaitaasaam-eva devataanaam salokataam saarshtitaam saayujyam gacchhati sarva-maayurety jyog-jeevati mahaan prajayaa pashubhir-bhavati mahaan-keertyaa bhraahmanaanna nidettad-vratam–(2)

sah yah evam–he who like this; **etad**–this; **raajanam**–to raajan-named saam part; **devataasu**–in deities; **protam**–connected to; **veda**–knows; **etaasaam**–of them; **eva**–solely; **salokataam**–to similar loka, common place (abode in these lokas); **saarshtitaam**–(of lokas) to similar prosperity; **saayujyam**–(of lokas) to cooperation or to a body with similar quality; **gacchhati**–attains; **sarvam aayuh eti**–attains total (full) age; **jyog jeevati**–life is dignified; **mahaan prajayaa pashubhih bhavati**–enhances status with offspring and live-stock; **mahaan keertyaa**–becomes greatly famous;

object has been given a musical form–not only that each object is singing hymns of God, but each object is itself musical).

Second Chapter—(Twenty first Section)

Rik-yaju-saam–these three (this trik) are hinkaar, earth–cosmos–heaven–these three (this trik) are prastaav, fire-air-sun of these three lokas–these three (this trik) are udgeetha, planets-birds-rays–these three (this trik) are pratihaar, snakes (sarpa)–celestial musicians–ancestors–these three (this trik) are nidhan–like this saam is infused in each part of the universe, the whole universe is as if one saam-gaan–(1)

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braah-manaan–of brahmins, of scholars; **na nindet**–do not speak ill of; **tad vratam**–he only should take (maintain) this vow–(2)

त्रयी विद्या हिंकारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायु-रादित्यः स उद्गीथो नक्षत्राणि वयांसि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम्॥ १ ॥

trayee vidyaa hinkaarastraya imey lokaah sa prastaavo-agnir-vaayuraadityah sa udgeetho nakshatraani vayaanshi mareechayah sa pratihaarah sarpaa gandharvaah pitaras-tannidhanam-etat–saama sarvasmin-protam–(1)

trayee vidyaa–veda-mantra of three kinds or four vedas; **hinkaarah**–are hinkaar; **trayah**–three; **imey**–these; **lokaah**–loka (earth, cosmos, heaven); **sah prastaavah**–that solely is prastaav; **agnih vaayuh aadityah**–(the guides of three lokas and the pre-eminent rishi of three knowledges) fire, air and sun; **sah udgeethah**–that is udgeetha; **nakshatraani**–planet; **vayaansi**–group of birds; **mareechayah**–rays; **sah pratihaarah**–that is pratihaar; **sarpaah gandharvaah–pitarah**–snake, celestial music and ancestors (who are); **tat nidhanam**–that is nidhan; **etat**–this (total); **saam**–saam; **sarvasmin**–in all; **protam**–is bound together–(1)

Who perceives saam, music as threaded like this in each object, he becomes all in all–(2)

Someone has also said, there is nothing greater than this five kinds of trik–(3)

Whoever understands this, understands everything, people being gifts from all over for him. Sit to perceive this

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स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वः ह भवति ॥ २ ॥

sa ya evam-etat-saam sarvasmin-protam veda sarvam ha bhavati–(2)

sah yah evam–he who like this; **etat**–this (entire); **saam**–to saam veda; **sarvasmin**–in all; **protam**–bound together; **veda**–perceives; **sarvam**–everything (to attain); **ha**–with certainty; **bhavati**–becomes (achieves–nothing remains attainable to him)–(2)

तदेष श्लोकः। यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥ ३ ॥

tad-esha shlokah. yaani panchadhaa treeni treeni tebhyo na jyaayah paramanya dasti–(3)

tad eshah shlokah–then (in this subject) this (well known) is the shloka; **yaani**–which; **panchadha**–of five kinds; **treeni-treeni**–(pointed out in this section) are three three (mentioned trik); **tebhyah**–from them; **na**–not; **jyaayah**–most excellent; **param**–most eminent; **anyat**–any other; **asti**–is–(3)

यस्तद्वेद स वेद सर्वः सर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मीत्युपासीत तद् व्रतं तद् व्रतम् ॥ ४ ॥

yas-tad-veda sa veda sarvam sarvaa disho balimasmai haranti sarvam-asmi-iti-upaaseeta tad vratam tad vratam–(4)

yah–who; **tad**–to that; **veda**–understands; **sah**–he; **veda**–knows; **sarvam**–all; **sarvaah disheh**–all directions, from all sides; **balim**–to pleasures; **asmai**–for him (devotee); **havanti**–bring, present; **sarvam asmi**–I am (I am in all, all

that I am all in all–'sarvam asmi iti upaaseet'. World is music, I am also music–this is his vow, this is the sole vow–(4)

Second Chapter—(Twenty Second Section)

(Analysis of pronunciation in saam-gaan)

Different rishis have sung saam-gaan in different voices. The saam-gaan of agni–rishi is called 'udgeetha', because it is sung with a high tone; 'anirukta' of prajaapati because it is devoid of comparison, 'nirukta' of som-rishi, because it is heard clearly, 'mridu' and 'shlakshan' (meaning soft) of vaayu-rishi, 'balwaan' (strong, powerful) and 'shalakshan' of indra,

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are in me) all, I am the sole head; **iti**–like this; **upaaseet**–worship, conduct; **tad vratam**–that is his achievable aim; **tad vratam**–that is his definite dutiful act–(4)

विनर्दि साम्नो वृणे, पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तः सोमस्य, मृदु श्लक्ष्णं वायोः, श्लक्ष्णं बलवदिन्द्रस्य, क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य, तान्सर्वानेवोपसेवेत वारुणं त्वेव वर्जयेत्॥ १॥

vinardi saamno vriney, pashavya-mityagney-rudgeetho-aniruktah prajaapatey-niruktah somasya, mridu shlakshnam vaayoh, shlakshnam balavat-indrasya, krouncham brihaspatey-rapadhwaantam varunasya, taan-sarvaan-evopaseveta vaarunam tweva varjayet–(1)

virnardi–(exceptional roar-echo-sound, like a cry–call of a bull also second note of in Indian musical scale) who roars; **saamnah**–of saam-gaan (of sound); **vriney**–(I udgaataa) I choose (meaning I wish to sing entire saamgaan in a special kind of resonance or musical note); **pashavyam**–benevolent towards animals (like animals); **iti**–this; **agney**–agni (of saam belonging to deities or rishis); **udgeethah**–song with high-pitch (is desired); **aniruktah**–indistinct, inexpressible; **prajaapateh**–of prajaapati (saam of deity or rishi); **niruktah**–distinct; **somasya**–of soma (saam of deity or rishi); **mridu**–soft; **shlakshnam**–smooth, flat, without

the saam-gaan of brihaspati is 'like a loud resonance of a singing heron'–(long legged wading bird) and 'apdhwaant' of varun that is like a broken copper vessel. In all there is a high sounding saam gaan which is like a appropriate loud resonance of animals, leaving aside 'apdhwaant'–(sound like broken copper)–which is not proper of varuna–(1)

The conducting priest of saam by means of his singing should wish immortality for people with divine virtues (brahmans), they may live long to benefit the world; he may wish for 'swadhaa' (supporting oneself) for the protecting ancestors (kshatriyas) of the world, they may be firm in their

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difficulty; **vaayoh**–of vaayu (saam of deity or rishi); **shlakshnam**–without obstacle; **balvat**–strength (effort) qualified; **indrasya**–of indra (saam of deity); **krouncham**–like the sound of heron (or a crane); **brihaspateh**–of brihaspati (saam of deity); **apadh-waantam**–disagreeable sound, sound resembling the sound of a broken copper; **varunasya**–of varuna (saam of deity); **taan**–to those; **sarvaan**–to all; **eva**–solely; **upseveta**–(at proper place) use; **vaarunam**–to sound related to varuna (disagreeable sound); **tu eva**–solely then, inevitably; **varjayet**–leave, do not devote, do not use–(1)

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन आगायानीति। एतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत॥ २॥

amritatwam devebhya aagaayaani-iti-aagaayet-swadhaam pitribhya aashaam manushyebhyas-trinodakam pashubhyah swargam lokam yajamaanaay-annam-aatmaney aagaayaaneeti. etaani manasaa dhyaayan-apraamattah stuveet–(2)

amritatvam–to immortality; **devebhyah**–for the gods, intellectuals; **aagaayaani**–I may (by means of saam) sing, pray; **iti**–this (holding in mind); **aagaayet**–do saam-gaan, do pray; **swaadham**–to anna, to self support; **pitribhyah**–

vow, may never slip in work for defending the country; desire 'hope and trust' for general public (vaishyaas), their life depends on hope and trust, their expectations may be fulfilled; may wish for grass and water for livestock; may wish for 'heaven' for yajamaan (client of priest); should not wish anything for self–with whatever little his body can survive, he may desire that much 'anna'. He may immerse himself with full senses in devotion to God making auspicious resolve in mind for the entire world–(2)

From 'a' (अ) upto 'ah' (अः) words are 'swar', from 'ka' (क) upto 'ma' (म) words are 'sparsh', and 'sha (श)-sha (ष)-sa (स)-ha (ह)' are 'ooshma'. Maharshi Indra invented 'swara' that

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for ancestors, for kshatriyas who defend, for own elders; **aashaam**–for fulfillment of desired (goal) aim; **manushyebhyah**–for general people; **trinodakam (trin+ udakam)**–grass and water-fodder and water; **pashubhyah**–for livestock; **swargam lokam**–to heaven (comfortable abode); **yajamaanaay**–for yajamaan; **annam**–to anna (wealth–enjoyable material); **aatmaney**–for self; **aagaayaani**–pray in the form of song; **iti**–like this; **etaani**–to these (mentioned above); **manasaa**–with mind, with inner self; **dhyaayan**–while meditating; **apramattah**–(in song and prayer of any kind) without any negligence; **stuveet**–(udgaataa by means of saamgaan of God) eulogise–(2)

सर्वे स्वरा इन्द्रस्यात्मानः, सर्व ऊष्माणः प्रजापतरात्मानः, सर्वे स्पर्शा मृत्योरात्मानः। तं यदि स्वरेषूपालभेतेन्द्रं शरणं प्रपन्नोऽभूवं स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात्॥ ३॥

sarvey swaraa indrasya-aatmanah, sarva ushmaanah prajaapataraatmanah, sarvey sparshaa mrityoraatmanah. tam yadi swareshoo-paalabhetendram sharanam prapanno-abhoovam sa twaa prati vakshyatee-tyenam brooyaat–(3)

sarvey–entire; **swaraah**–sound (voice, tone, key, note) (from 'a' to 'ah') word; **indrasya**–of indra, of praan;

is why swar is as if the atma of Indra, maharshi Prajapati invented 'ooshma', therefore ooshma is as if atma of Prajapati, maharshi Mrityu invented 'sparsh', therefore 'sparsh' is as if atma of Mrityu. While performing saam-gaan, Udgaataa uses any word out of these. A devotee while singing saam-gaan is found fault in any notes by anyone and tells him that you have not pronounced a particular note (swar) correctly, then he can tell him that I had taken shelter under Indra, the founder of swar, and was immersed in his service, not being caught in the entangle of words, I was immersed in emotion. What can I say, maharshi Indra will answer your question–(3)

While performing saam-gaan if any devotee picks out any fault in ooshma (in pronunciation of words), and says

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aatmaanah–are atma (body, own form, identity); **sarvey**–entire; **ooshmaanah**–ooshma (sha-sá-sa-ha) words; **prajaapateh**–of prajaapati; **aatmaanah**–are atma (body, own form); **sarvey**–entire; **sparshaah**–sparsh word (of all five group or from 'ka' to 'ma'–(25) words; **mrityouh**–of mrityu; **aatmaanah**–are atma (own form, body); **tam**–to him (udgaataa); **yadi**–if (anyone); **swareshu**–with regard the pronunciation of syllables; **upaalabhet**–complain, find fault (then udgaataa should say that); **indram**–(the guide of swar) to indra (of); **sharanam**–in protection; **prapannah**–reached; (sharanam prapannah–sought shelter, was immersed in his meditation and reverence); **abhoovam**–I was; **sah**–he (indra); **twaa**–to you; **prativakshyati**–will retort; **iti**–like this; **enam**–to him (who has complained); **brooyaat**–should say, tell–(3)

अथ यद्येनमूष्मसूपालभेत प्रजापतिःशरणं प्रपन्नोऽभूवं स त्वा प्रति पेक्ष्यतीत्येनं ब्रूयादथ यद्येनः स्पर्शेषूपालभेत मृत्युः शरणं प्रपन्नोऽभूवं स त्वा प्रति धक्ष्यतीत्येनं ब्रूयात्॥ ४॥

atha-yadyena-mooshma-soopaalabheta prajaapatim sharanam prapanno-abhoovam satwaa prati pekshyatee-tyenam brooyaat-atha yadyenam sparsheshoo-paala-

you have not correctly pronounced a certain ooshma, then tell him I had been under the shelter of Prajaapati, founder of ooshma, was immersed in his reverence, not being caught in the tangle of words was immersed in his service. What can I answer your question, Prajaapati will. If anyone points to a fault in sparsh then tell him I had been under the shelter of Mrityu, founder of sparsh. What can I say, he will answer and reduce your conceit to ash–(4)

While singing saam-gaan the pronunciation of 'swaras' (notes) should be done with high pitch and power. In this way maharshi Indra, the inventor of swaras derives strength.

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bheta mrityum sharanam prapanno-abhoovam sa twaa prati dhakshyatee-tyenam brooyaat–(4)

atha yadi–and if; **enam**–to him (udgaataa); **ooshmasu**–in pronunciation of ooshma words (sha-ṣa-sa-ha); **upaalabhet**–complains, points a fault (then); **prajaapatim**–(founder of ooshma–words) to prajapati (of); **sharanam prapannah**–I was under his shelter, was immersed in his reverence; **abhoovam**–I was; **sah**–he (prajapati); **twaa**–to you; **pratipekshyati**–in (its) exchange will subdue; **iti**–like this; **enam**–to him (who refers a fault); **brooyaat**–tell, answer; **atha yadi**–and if; **enam**–to him (udgaataa); **sparsheshu**–in pronunciation of sparsh words (25–form 'ka' to 'ma'); **upaalabhet**–finds fault (then); **mrityum**–to (of) mrityu; **sharanam prapannah abhoovam**–had gone in his shelter, was immersed in his reverence; **sah**–he; **twa**–to you (who refers to fault); **prati dhakshyati**–(to this) will burn in exchange; **iti enam brooyaat**–should tell (answer) him (who finds fault)–(4)

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति। सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति। सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति॥ ५॥

sarvey swaraa ghoshavanto balavanto vaktavyaa indrey balam dadaaneeti. sarva ushmaano-agrastaa anirastaa vivritaa vaktavyaah prajaapatey–aatmaanam

Entire 'ooshma' should be spoken as such that they are not affected by another varna (sound, syllable), should be clear and open. Like this udgaata entrusts himself to Prajapati, the inventor of ooshmas. There should not be a trace of similarity between all sparsh–should be spoken in this manner. Like this a devotee saves himself from the anger of maharshi mrityu–(5)

Second Chapter—(Twenty third Section)

*(*Brahmacharya, grihastha, vaanprastha–exposition of 'bhooh, bhuvah, swah')*

The tree of religion has three large branches. 'Yajna–study–endowment' (to give away)–This is one branch in form of grihastha. 'Tapa'–penance–this is the second branch in

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paridadaaneeti. sarvey sparshaa leshena-anabhinihitaa vaktavyaa mrityo-raatmaanam pariharaaneeti–(5)

sarvey–entire; **swaraah**–swar words; **ghoshvantah**–which belong to high pitch (effort); **balavantah**–endowed with total strength; **vaktavyaah**–should apeak; **indrey**–in indra (lord of swar–sound); **balam**–strength; **dadaani**–I give; **iti**–this (thinking); **sarvey**–all; **ooshmaanah**–ooshma word; **agrastaah**–without eating (without yielding to other word, by all means); **anirastaah**–without removing (throwing outward); **vivritaah**–who endeavour; **vaktavyaah**–should speak; **prajaapateh**–(lord of ooshma words) to prajaapati; **aatmaanam**–aatmaa, own identity, body; **paridadaani**–I give enough; **iti**–this (thinking); **sarvey**–all; **sparshaah**–sparsh words; **leshena**–even slightly; **anabhinihitaah**–not similar; **vaktavyaah**–should speak; **mrityoh**–from death; **aatmaanam**–to himself; **pariharaani**–can keep away; **iti**–this (after thinking)–(5)

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति। प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्। सर्व एते पुण्यलोका भवन्ति ब्रह्मसंस्थोऽमृतत्वमेति॥ १ ॥

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* asecticism–chastity, a householder, a hermit

form of vaanprastha. Becoming a brahmchari–(a celibate dedicated to his educational effort under the perceptor's direction and effort) enabling himself slendor with ascetic fervour and living in the abode of acharya–teacher–this is the third branch in form of brahmcharya. These are the worlds earning sacred virtue, but there is one loka where giving away, penance etc. no deed is done, state of affairs stay solely in brahm–this is the loka of 'brahm-sanstha' sanyaasi–(who is in adoration of (immersed in) brahm–one who has renounced the world). He attains immortality (release from rebirth)–(1)

Prajaapati tempered these lokas of karma-kaand (part of

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trayo dharmaskandhaa yajno-dhyayanam daanam-iti. prathama-tapa eva dwiteeyo brahmachaaryaa charya-kulavaasee triteeyo-atyantam-aatmaanam-achaarya-kuley-avasaadayan. sarva etey punyalokaa bhavanti brahma-sanstho-amritatwam eti–(1)

trayah–(mentioned ahead) three; **dharmaskandhaah**–are branches of religion (large branches, shelter, distinction); **yajnah**–(usual, periodical, and self-observance) performing of yajnas; **adhyayan**–doing self study; **daanam**–giving charity; **iti**–these (three together); **prathamah**–(of religion) are first (householders life); **tapah**–(in religious work) bearing hardship, observing all vows; **eva**–solely; **dwiteeyah**–(of religion) is second (vaanprastha life); **brahmchaari**–observing vow of brahmcharya; **acharya-kulwaasee**–staying in abode of acharya (at home); **triteeyah**–(of religion) is third (life of brahmcharya) (in which); **atyantam**–very much; **aatmaanam**–to one self; **avasaadayan**–bearing hardship (to live subdueing all desires); **sarvey**–all; **etey**–these (life–three stages); **punyalokaah**–situation of doing sacred deeds or creating virtue; **bhavanti**–are there (but going in the fourth ashram–samyaas); **brahm-asansthah**–who worships brahm, who is (solely) immersed in brahm; **amritatwam**–to status of immortality; **eti**–attains–(1)

**प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्त्रवत्।
तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्त्रवन्त भूर्भुवः स्वरिति॥ २॥**

the Veda which relates to ceremonial acts and sacrificial rites) and jnaankaand (part of the veda dealing with knowledge of the ultimate being). Just as the essence of any substance drips by tempering it, similarly by tempering these lokas substantial trayee-vidya (three types of knowledge) dripped out. Trayee-vidyaa was tempered so its essence 'bhooh-bhuvah-swah' these three vyaahrities (mystic words) dripped out–(2)

(What is the meaning of these three vyaahritis–'bhooh, bhuvah, swah'? In the universe a virtuous object (substance) has three identities–asti (being), bhaati (becoming)–preeti (bliss)–meaning a certain object 'is' (exists), this is its first identity, but it is not enough that it 'is', if it has to remain in the state of 'is' then it will have to 'continue to exist' or else it will be destroyed. The first condition of 'is' is called 'asti', in English it is called 'being'. To 'continue to exist' or 'to remain in condition' (or to exist)–this second condition is called 'bhaati', in English it is called 'becoming'. The entire progress (evolution) of the universe is from 'asti' towards 'bhaati'–from 'being' towards 'becoming'–wherever this course of progress stops, there is death. A seed is growing to be a plant,

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prajaapatir-lokaan-abhyatapattebhyo-abhitaptebhyas-trayee vidyaa sampraasravat. taamabhyatapattasyaa abhitaptaayaa etaanyaksharaani sampraasravanta bhoor bhuvah swariti–(2)

prajaapatih–prajaapati; **lokaan**–to three lokas; **abhyatapat**–tempered, tested (reflected–penance–meditated); **tebhyah**–from that; **abhitaptebhyah**–duly tempered; **trayee**–three (from rig-yajuh-saam); **vidya**–knowledge, veda; (trayee vidyaa–all four vedas); **sampraasravat**–dripped out, emerged; **taam**–to that (trayee vidya); **abhyatapat**–tempered; **tasyaah**–from that (trayee vidya); **abhitaptaayaah**–already tempered; **etaani**–these; **aksharaani**–(everlasting, immortal) words; **sampraasravanta**–dripped out, emerged; **bhooh bhuvah swah**–bhooh bhuvah swah; **iti**–of this (identity)–(2)

a plant is becoming a tree; a child is becoming a boy, a boy is becoming a man–this uninterrupted process of becoming continuously remains in force. But this 'bhaati'–this 'becoming'–what is its coarse of evolution–progress? The comment of Indian thinkers was the direction of 'becoming'–of growth of creation–is 'happiness'. Every progress, every process is searching for happiness–the purpose of each object is to attain this aim. No one searches for grief. Each existence is for being, each being is for happiness–this is the third stage of progress in the world. The same disposition is explained in this manner that the aim of every 'asti' is 'bhaati' and the aim of every 'bhaati' is 'preeti'–gladness, is 'becoming'. In english this would be explained in this manner that the aim of each 'being' is 'becoming', and the aim of each 'becoming' is 'bliss'. 'asti'–'is'–'being' is called 'bhooh'; 'bhaati'–(continue –'becoming'–is called 'bhuvah'; 'preeti'–'happiness'–'bliss'–is called 'swah'. 'Asti-bhaati-preeti'–'being, becoming, bliss'–'bhooh, bhuvah, swah', the respective stages of these 'trikas'–triads–have the same meaning, and these three are contained (pervade) in 'om'. The progress of the world is happening due to this process, the object of bhooh is bhuvah and the object of bhuvah is swah, therefore, these three mystic words 'bhooh, bhuvah, swah' are called the essence of trayee knowledge, and the essence of these three vyaahritis is 'omkaar'. Refer to Brihad. 4-14 to understand this explanation better).

Vyaahritis were tempered, and from them emerged 'omkaar'. Just as with the stem of a leaf, all leaves are

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तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ॐकारः संप्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वावाक् संतृण्णोंकार एवेदꣳ सर्वमोंकार एवेदꣳ सर्वम् ॥ ३ ॥

taanyabhya-tapattebhyo-abhitaptebhya omkaarah sampraasravattad yathaa shangkunaa sarvaani parnaani santrinnaanye vamomkaarena sarvaa vaak santrinnom-kaara evedam sarvamomkaara evedam sarvam–(3)

connected to a tree–the stem is spread in the entire tree and in each leaf like a web–in the same manner the whole faculty of speech is bound with omkaar. That is why everything is omkaar. That is why everything is omkaar alone, is solely omkaar–(3)

Second Chapter—(Twenty fourth Section)

(What should be the purpose, aim of yajmaan conducting the yajna?)

Those who have knowledge of brahm state that life is a yajna. Those who at the dawn of life, in the initial period of life spend life of brahmcharya (chastity, asceticism), they are called 'vasu'; those who take this life of ascetic fervour to mid period of life, they are called 'rudra'; those who carry

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taani–to those (vyaahriti–words); **abhyatapat**–tempered; **tebhyah abhitaptebhyah**–from those tempered (vyaahritis–words); **omkaarah**–'om'–status; **sampraasravat**–emerged; **tad**–then; **yathaa**–just as; **shankunaa**–from stem, from nail (by means of); **sarvaani**–(kept in fold, layer) entire; **parnaani**–leaves; **santrinnaani**–are united; **evam**–similarly; **omkaarena**–with 'om' word, sign; **sarvaa**–entire; **vaak**–speech (consisting of speech); **santrinna**–enclosed, spread through, pervades; **omkaarah**–om–status; **eva**–alone; **idam**–is this (all evident); **omkaarah**–(and) omkaar; **eva**–solely; **idam sarvam**–this is everything–(3)

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां माध्यन्दिनं सवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम्॥ १ ॥

brahm vaadino vadanti yad-vasoonaam praatah savanam rudraanaam maadhyan-dinam savanam-aadityaanaam cha vishweshaam cha devaanaam triteeya savanam–(1)

brahmvaadinah–who talk of Brahm (of veda), who have knowledge of brahm; **vadanti**–say, tell; **tad**–that; **vasoonaam**–of eight vasus (deities) or who are continuous brahmcharis till 24 years; **praatah savanam**–is a yajna

this ascetic fervour to the third period of life, they are called 'aaditya' of 'vishwa-deva'–(1)

However, 'vasu-rudra-aaditya' performed their yajna of life. Vasu became lord prithivee (earth) loka, rudra of antariksha (cosmos) loka, and aaditya of dyu (heaven) loka. But whose yajna is yet to complete, who has engaged in life considering life as a yajna–who is a 'yajmaan'–what did he get? 'Vasu-rudra-aaditya'–named ascetics have control of 'earth-cosmos-heaven', but which loka remains for 'yajmaan'*? He who is ignorant of this, what can he do? Only the one who has knowledge can only do something–(2)

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named praatah savan [its deities are vasu, its loka is prithivee hence vasus are lord (residents) of earth]; **rudraanaam**–11 rudra (deities) or who observe a vow to remain an ascetic upto 44 years; **maadhyandinam savanam**–maadhyam-din is name of a yajna (its loka is cosmos hence loka of rudras is cosmos); **aadityaanaam**–12 aditya (deities) or of celibates upto continuous 48 years; **cha**–and; **vishweshaam cha devaanaam**–of all deities; **triteeya savanam**–third (of evening) is savan (yajna) (its loka is heaven, as a result aaditya or devas of universe attain heaven)–(1)

क्व तर्हि यजमानस्य लोक इति। स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात्॥ २॥

kwa tarhi yajamaanasya loka iti. sa yastam na vidyaat-katham kuryaat-atha vidwaan-kuryaat–(2)

kwa–where; **tarhi**–(when on all three lokas there is control of vasu-rudra-aadityas) then; **yajamaanasya**–of who conducts yajna; **lokah**–is loka; **iti**–this (the veda-literates ask); **sah yah**–that who; **tam**–to that loka; **na**–could not; **vidyaat**–perceive, can know; **katham**–how; **kuryaat**–(to yajna) can conduct; **atha**–but; **vidwaan**–(to attainable loka) who perceives; **kuryaat**–can conduct (yajna rite)–(2)

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* who pays for traditional services.

The manner in which 'vasu'–brahmchari accepted life as a yajna and practised devotion in the initial period of life, in a similar manner prior to singing and reciting of devotional mantras in yajna, after gaarhapatya-agni, sitting facing north, the saamgaan happening in the life of vasu–brahmchari; the yajmaan should decide the same through his life by engaging in saam-gaan. Vasu brahmchari has already performed saamgaan upto 24 years considering life as a yajna. The Yajmaan–who has just begun the yajna of life–who has just got into the initial stage of yajna–he ought to take a vow before starting the yajna to mould his life according to the life style of vasu–(3)

He should say that vasu brahmchari being the lord of that–prithivee loka, open the doors for me as well of that loka so that just as vasus rule the earth, I may also rule, and

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पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासवꣳसामाभिगायति ॥ ३ ॥

puraa praatah-anuvaakasya-upaakaranaat-jaghanena gaarhapatyasyo-dangmukha upavishya sa vaasavam saam-abhigaayati–(3)

puraa–first, prior; **praatah**–early morning; **anuvaakasya**–of reciting devotional mantra; **upaakaranaat**–from initiating; **jaghanena**–after, towards west, **gaarhapatyasya**–of gaarhapatya agni; **udangmukhah**–facing north; **upavishya**–sitting; **sah**–that (yajmaan); **vaasavam**–belonging to vasu deity (the deity of such mantras is vasu); **saam**–to saam; **abhigaayati**–recites–(3)

लो३कद्वारमपा वा३र्णू३३पश्येम त्वा वयꣳरा३३३३३हुं३आ ३३ज्या३यो३आ३२१११इति ॥ ४ ॥

lo3ka-dwaarmapaa vaar3noo33pashyema twaa vayam raa33333hum3aa33jyaa3yo3aa32111iti–(4)

lokadwaaram–(O agni) to the gates of prithivee-loka (path–entry); **apaavrinu**–open; **pashyema**–to sight; **twaa**–to you (your); **vayam**–we; **raajyaay**–for attaining status; **iti**–

not experience any kind of shortcoming within myself–(4)

After this statement yajman should offer oblation in gaarhapatya-agni and say O agni! your abode is in earth, greetings to you. O God in the form of agni! Just as vasu brahmchari obtained supremacy over earth by worshipping you, similarly to me–yajman who has resolved to assume life in the form of a yajna–may attain supremacy of earth, this is the loka of yajman, I may attain it–(5)

'On passing this span of life I may come to earth in next birth then I may spend life as a yajna'–after saying 'swaahaa' with these words, should say O God! whatever obstacles are

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this (should repeat in a mutterred prayer)–(4)

अथ जुहोति। नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि॥ ५॥

atha juhoti. namo agnaye prithiveekshitey lokakshitey lokam mey yajamaanaay vindaisha-vai yajamaanasya loka etaasmi–(5)

atha–thereafter; **juhoti**–offers oblation (reciting the next mantra); **namah**–greetings; **agnaye**–to agni god; **prithiveekshitey**–who live on earth; **lokashitey**–who live in loka; **lokam**–to loka; **mey**–I; **yajamaanaay**–for yajamaan; **vinda**–help attain; **eshah**–this (I); **vai**–definitely (with your grace); **yajamaanasya**–of yajamaan; **lokey**–in loka; **etaa**–who proceeds; **asmi**–am; (etaa asmi–will attain loka)–(5)

अथ यजमानः परस्तादायुषः स्वाहाऽपजहि परिधमित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनꣳ संप्रयच्छन्ति॥ ६॥

atha yajamaanah parastaat-aayushah swaahaa-apajahi pari-dhamityuk-two-tishthati tasmai vasavah praatah savanam sampra yacchhanti–(6)

atha–after this (oblation); **yajamaanah**–who performs yajna; **parastaat**–later; **aayushah**–of age; **parastaad aayushah**–in rebirth after death; **swaahaa**–appropriately said–appropriately renounced–perform oblations; **apajahi**–

in my path, remove them, and then the yajman should stand up. At that time vasu folks bless him, and bestow on him the fruit of 'praatah-savan'. Making the dawn of life as 'yajna-may' (full of sacrifice) is beneficial, that benefit belongs to him–(6)

The way 'rudra' brahmchari performed devotion accepting life as a yajna till mid period of life, in the same manner prior to singing of maadhyandin-savan mantras in yajna, at the rear of dakshinaagni (southward fire), sitting facing north, the saam-gaan that is happening in the life of rudra-brahmchari, yajman should resolve to do a similar saam-gaan through the medium of his life. Rudra-brahmchari has already engaged in saam-gaan upto 36 years accepting his life as yajna,–the yajman–who has begun the yajna of life–he should take a vow to mould his life in the style of life of rudra prior to mid period of the yajna–(7)

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remove, get rid of; **parigham**–to obstruction; **iti**–like this; **uktwaa**–having said; **uttishthati**–gets up; **tasmai**–to that (yajamaan)–**vasavah**–vasu devataa or vasu brahmchari; **praatah savanam**–to praataah savan (to earth being the fruit); **samprayacchhanti**–bestow (yajamaan has authority over prithivee-loka)–(6)

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रः सामाभिगायति ॥ ७ ॥

puraa maadhyan-dinasya savanasyo-paakaranaat-jaghanena-aagnee-adhreeyasya-udangamukhah upavishya sa roudram saamam-abhigaayati–(7)

puraa–prior; **maadhyandinasya**–maadhyandin related; **savanasya**–of yajna-worship; **upaakaranaat**–from observance; **jaghanena**–behind, towards west; **aagneedhree-yasya**–of southward agni; **udangamukhah**–facing north; **upavishya**–while sitting; **sah**–he (yajmaan); **roudram**–of rudra deity; **saam**–to saam-mantra; **abhigaayati**–sings–(7)

He should say that the celestial space (cosmos) of which rudra brahmcharis are lords, open the gates for me as well of that loka so that as rudra-brahmchari rule over 'vairaajya' that is celestial space, similarly I may also rule–(8)

After these words the yajmaan may offer oblation in dakshinaagni and offer greetings to vaayu placed in celestial space. O Lord in form of vaayu! just as rudra brahmchari attained control of celestial space with your devotion, similarly I yajmaan–who has resolved to make life like a yajna–may attain control of celestial space, this is the loka of yajman, I may attain it–(9)

'After passing this life-span, I may follow the foot prints

लो३कद्वारमपावा३र्णू३३पश्येम त्वा वयं वैरा३३३३३हुं ३ आ३३ज्या३यो३आ३२१११ इति॥८॥

lo3ka-dwaaramapaavaa3rnoo33pashyema twaa vayam vairaa33333hum3aa33jyaa3yo3a32111 iti–(8)

lokadwaaram–(O wind) to the gate of celestial space; **avaavrinu**–open; **pashyema twaa vayam**–we may have an audience with you; **vairaajyaay**–of (attainment of) a special state; **iti**–sings this (saam)–(8)

अथ जुहोति। नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि॥९॥

atha juhoti. namo vaayavey-antariksha kshitey lokakshitey lokam mey yajamaanaaya vindaisha vai yajamaanasya loka etaasmi–(9)

atha–after this; **juhoti**–performs havan, offers oblation (reciting the next mantra); **namah**–salutations; **vaayavey**–to vaayu deity; **antarikshakshitey**–who reside in celestial space; **lokakshitey**–who reside in loka; **lokam mey yajamaanaay vinda**–promote me the yajmaan to attain the loka; **eshah**–this (I); **vai**–definitely (with your kindness); **yajamaanasya lokey etaa asmi**–I (yajmaan) will attain the loka–(9)

अत्र यजमानः परस्तादायुषः स्वाहाऽपजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनᳺ सवनᳺ संप्रयच्छन्ति॥१०॥

of rudra-brahmchari in my next birth'–with these words the yajmaan to stand up after saying 'swaahaa', and that all obstacles in my path may be removed. At that time the rundras bless him, bestow the fruit of maadhyandin-savan to him, he attains the benefit that is accomplished in making the mid-period of life in the nature of a yajna.–(10)

The way in which 'aditya-brahmchari' achieved devotion by accepting life as yajna in the third period of life, similarly prior to singing of triteeya-savan mantras, behind aahavaneeya-agni, sitting facing north, the saam-gaan that is happening in the life of aditya-brahmchari, the yajman should resolve a similar saamgaan through his life. Aditya-brahmchari has already completed saamgaan upto 48 years

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attra yajamaanah parastaad-aayusah swaahaa-apajahi parighami-tyuktwo-uttishthati tasmai rudraa maadhyan-dinam savanam samprayac-chhanti–(10)

attra–here, in this loka; **yajamaanah**–yajmaan; **parastaad aayushah**–after death, in rebirth; **swaahaa**–after oblation; **apajahi parigham**–remove obstacles; **iti**–as such; **uktwaa**–saying; **uttishthati**–gets up; **tasmai**–to that (yajman); **rudraah**–rudra deity or rudra brahmchari; **maadhyandinam**–maadhyandin related; **savanam**–to savan (of fruit); **samprayacchhanti**–bestow (yajman also gets an abode in celestial space)–(10)

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यं‌ स वैश्वदेवं‌ सामाभिगायति॥ ११ ॥

puraa triteeya-savanasyopaa-karanaat-jaghanenaa-havaneeyasyo-danga mukha upavishya sa aadityam sa vaishvadevam saamam-abhigaayati–(11)

puraa–prior, first; **triteeyasavanasya**–of triteeya-savan; **upaakaranaat**–from starting observance; **jaghanena**–towards west; **aahavaneeyasya**–of aahavaneeya-agni; **udanga mukhah-upavishya**–sitting facing north; **sah**–he (yajman); **aadityam**–aaditya-deity related or aaditya

accepting life as yajna, the yajman–who has started life in the nature of yajna–he should take a vow that before the third period of yajna he should mould his life on the pattern of aditya or vishwa-deva–(11)

He should say that you being the lord of that loka, please open the gates of that loka so that like you I may also enjoy the kingdom without obstacles–(12)

O God! open the gates of aditya loka–vaishva-deva-loka, so that after having a sight of your appearance I may enjoy the empire–(13)

Offer oblation after this. Salutations to aditya, greetings

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brahmchari related (or); **sah**–he (yajman); **vaishvadevam**–vishwadeva (deity) related; **saam abhigaayati**–sings saam–(11)

लो३कद्वारमपा वा३र्णू३३पश्येम त्वा वयꣳस्वारा३३३३३हुं३आ३३ ज्या३यो३आ३२१११ इति॥ १२॥

lo3ka dwaaramapaa vaar3noo33pashyema twaa vayam swaaraa33333hum3aa33jyaa3yo3 aa32111iti–(12)

lokadwaaram–(O aditya!) to the gate of heaven; **apaavrinu**–open; **pashyema twaa vayam**–we can have an audience with you; **swaraajyaay**–for obtaining (a trouble free kingdom); **iti**–like this (should sing)–(12)

आदित्यमथ वैश्वदेवं लो३कद्वारमपावा३र्ण३३पश्येम त्वा वयꣳसाम्रा३३३३३हुं३आ३३ज्या३यो३आ३२१११इति॥ १३॥

aadityamatha vaishwadevam lo3ka-dwaarm-apaa vaa3rna33pashyema twaa vayam-saamraa33333hum3 aa33jyaa3yo3aa32111-iti–(13)

aadityam–aditya deity related (after singing earlier mantra); **atha**–now; **vaishvadevam**–consisting of vishva-deva deity (further sing pre specified saam); **lokadwaaram apaavrinu**–(O vishwadevas!) open the gate of heaven; **pashyema twaa vayam**–we may sight you; **saamraajyaay**–for obtaining an empire (supreme kingdom); **iti**–this (sing the mantra)–(13)

अथ जुहोति। नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत॥ १४॥

to the deities resting in heaven. Just as aditya brahmchari has the lustre and majesty of heaven, similar I may also attain, I may attain this–(14)

This is the very loka of yajman, I may attain it. 'On passing this span of life I may follow the footprints of aditya-brahmchari in next birth'–the yajman may get up saying 'swaahaa' with these words and also that whatever obstacles are there in my path may perish–(15)

In this way whoever moulds his life considering aditya-

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atha juhoti. nama aadityabhyashcha vishwebhyashcha devebhyo divikshidbhyo lokakshidbhyo lokam mey yajamaanaay vindata–(14)

atha–thereafter (reciting the next mantra); **juhoti**–performs havan; **namah**–salutations; **aadityebhyah**–(lord of heaven) to aadityas; **cha**–and; **vishvebhyah cha devebhyah**–to vishwadevas; **divikshidbhyah**–inmates of heaven; **lokakshidbhyah**–residing in the loka; **lokam**–to loka; **mey**–I; **yajamaanay**–to yajmaan; **vindata**–help to attain–(14)

एष वै यजमानस्य लोक एताऽस्म्यत्र यजमानः परस्तादायुषः स्वाहाऽपहत परिघमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

esha vai yajamaanasya loka etaa-asmyatra yajamaanah parastaad-aayushah swaahaa–apahata parigha-mityuktwo-tishthati–(15)

eshah vai–certainly (with your grace) this (I); **yajmaanasya**–of yajmaan; **lokey**–in loka; **etaa asmi**–will reach; **attra**–here, in this birth; **yajmaanah**–yajmaan; **parastaad aayushah**–after death, in rebirth; **swaahaa**–saying swaahaa; **apahata**–remove; **parigham**–to obstacle; **iti**–this; **uktwaa**–after saying; **uttishthati**–gets up–(15)

तस्मा आदित्याश्च विश्वे च देवास्तृतीयः सवनः संप्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥ १६ ॥

tasmaa aadityaashcha vishwey cha devaastriteeyam savanam samprayacchhantyesha ha vai yajnasya maatraam veda ya evam veda ya evam veda–(16)

brahmchari as an idol, the aditya members bless him and bestow on him the fruit of triteeya-savan, he attains the benefit which is derived in making life yajna-like of the third period of life–(16)

Third Chapter—(First Section)

(Hypothesis of aditya as 'devmadhu', 1 to 5 Sections)

Spiritual contemplation (adhyaatma), that is from the view point of pind (microcosm) after describing aditya-brahmchari, the rishi expounds from view point of divine agencies (aadhidaivik), that is, brahmaand (macrocosm). This sun is as if a symbol of aditya-brahmcharya. The sun is well known for severity but in comparison to brahmcharya this sun is as if madhu (honey) of the gods. Just as honey is very sweet, similar is the sweetness of the sun. Sweetness of the sun symbolises aditya-brahmcharya. The sun-like honey is

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tasmai–to him (yajman); **aadityaah cha vishvey cha devaah**–all 12 aaditya and vishwadeva; **triteeyam**–third; **savanam**–to the (fruit) of savan; **samprayacchhanti**–bestow; **eshah**–this (yajman); **ha vai**–just; **yajnasya**–of yajna; **maatraam**–to extent, to form, to reality, to result; **veda**–perceives; **ya evam veda**–who perceives as such; **ya evam veda**–who perceives in this manner (repetition is for respect and indicates end of chapter)–(16)

ॐ असौ वा आदित्यो देवमधु। तस्य द्यौरेव तिरश्चीनवंशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

om asou vaa aadityo deva-madhu. tasya dyou-reva tirashcheena-vansho-antariksha-mapoopo mareechayah putraah–(1)

om–meditate on expressible word om; **asou**–this (visible, evident); **vai**–undoubtedly; **aadityah**–sun; **deva-madhu**–to the deities (which causes delight) is honey (honey-essence); **tasya**–of that (divine honey); **dyouh eva**–heaven alone; **tirashcheen-vanshah**–(base of beehive) is slanting pole

in the cosmos-like beehive, which is hanging on a heaven-like slant pole. The rays spreading all over of the sun are like young ones of honey bees–(1)

The east-ward rays of the sun are the east-ward honey-blood-vessels of beehive; richas are honey-bees; rig-veda is flower; that juice which the honey-bees draw of a flower, that juice of richas is full of amrit (immortality)–(2)

Just as fragrant essence comes out by heating of flowers, similarly when rigveda was subjected to such treatment through the medium of richas, then its essence–glory, lustre,

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(like); **antariksham**–cosmos; **apoopah**–is beehive; **maree-chayah**–rays; **putraah**–are offspring (honey-bees)–(1)

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः । ऋच एव मधुकृत ऋग्वेद एवं पुष्पं, ता अमृता आपः ॥ २ ॥

tasya ye praancho rashma-yastaa evaasya praachyo madhunaadyah. richa eva madhu krita rigveda eva pushpam, taa amritaa aapah–(2)

tasya–of that (divine-honey sun); **ye**–which ; **praanchah**–spreading towards east; **rashmayah**–are rays; **taah**–they; **eva**–precisely; **asya**–of this (divine honey); **praachyah**–of eastward; **madhunaadyah**–are blood-vessels (channels); **richah**–richas (veda mantra in verse form); **eva**–precisely; **madhukritah**–are (honey bees), making honey; **rigvedah eva**–rigveda alone (established deed and knowledge); **pushpam**–(base of essence) is flower; **taah**–(present in a flower) these; **amritaah**–eternal, long standing existence; **aapah**–are essences (karmas)–(2)

ता वा एता ऋच एतमृग्वेदमभ्यतपः स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ ३ ॥

taa vaa etaa richa etam-rigvedam-abhyatapan tasya abhitaptasya yashasteja indriyam veeryam-annaadyam raso-ajaayata–(3)

taah vai–those alone; **etaah**–these; **richah**–richas (mantra or hymn); **etam**–this; **rigvedam**–to rigveda (of);

divine majesty, energy and enjoyable substances–these emerged in the shape of essence–(3)

That essence flowed. It took shelther of the sun after flowing. The red image of the sun is the form of this essence–(4)

(If a brahmchari is considered as form of aditya, then his aditya form would be honey-form instead of an over-intense form whose structure is made with the sweet flower like essence of rigveda. The character and nature of this sweet essence is glory, lustre, divine majesty, energy and anna. Just as aditya symbolises glory, lustre, divine majesty, energy and anna, similarly aditya brahmchari also becomes radiant with glory etc., this is the intent of all this.)

Third Chapter—(Second Section)

The southward rays of the sun are the southern-direction honey-vessels of the beehive; the mantras of yajur-veda are

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abhyatapan–meditated in penance, conducted mortification; **tasya abhitaptasya**–mortified (contemplated), from that (rigveda in form of flower); **yashah**–glory (fame); **tejah**–body-lustre; **indriyam**–senses (suitable to both in knowledge–deed); **veeryam**–effort, enthusiasm zeal; **annaadyam**–material for pleasure; **rasah**–essence; **ajaayata**–emerged–(3)

तद् व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितꣳ रूपम् ॥ ४ ॥

tad vyaksharat-tad-aadityam-abhito-ashrayat-tad-vai-yad-etad-aadityasya rohitam roopam–(4)

tad–then, that (essence); **vyaksharat**–scattered (spread); **tad**–that (spread essence); **aadityam**–to sun; **abhitah**–all four sides; **ashrayat**–took shelter, remained, got attached; **tad**–that (essence); **vai**–alone; **yad**–which; **etad**–this; **aadityasya**–of sun; **rohitam**–red; **roopam**–(is) attractive appearance, beauty and form, character–(4)

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजूꣳष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥ १ ॥

honey bees; yajurveda is the flower; the essence that is drawn from the flower by the honey bees–that essence is the nectar of immortality of the mantras of yajurveda–(1)

Just as perfume is extracted by heating the flowers, similarly when yajurveda through ascetic fervour with hymns, then its essentials–glory, lustre, divine majesty, energy and enjoyable objects–emerged in the form of these essences–(2)

That essence flowed (oozed). It took shelter of the sun

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atha ye-asya dakshinaa rashmayastaa evaasya dakshinaa madhunaadyo yajoonshyeva madhukrito yajurveda eva pushpam taa amritaa aapah–(1)

atha–and; **ye**–which; **asya**–of this (divine-honey sun); **takshinaah**–spread in southern direction; **rashmayah**–are rays; **taah eva**–those; **asya**–of this (divine-honey); **dakshinaah**–of southern direction; **madhunaadyah**–are channels of honey; **yajoonshi**–prosaic mantras of veda; **eva**–alone; **madhukritah**–creater of honey; **yajurvedah**–yajurveda; **eva**–alone; **pushpam**–flower; **taah**–those; **amritaah**–eternal (imperishable); **aapah**–are waters (in the nature of karma)–(1)

तानि वा एतानि यजूꣳष्येतं यजुर्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत॥ २॥

taani vaa etaani yajoonshyetam yajurvedam-abhyatapan tasyaabhi-taptasya yashasteja indriyam veeryam-annaadyam raso-ajaayata–(2)

taani–those; **vai**–particularly; **etaani**–these (honeyed); **yajoonshi**–prosaic mantras; **etam**–this; **yajurvedam**–to yajurveda; **abhyatapan**–contemplated with religious austerity; **tasya abitaptasya**–already meditated of that (yajurveda); **yashah**–glory (fame); **tejah**–body-splendour; **indriyam**–powerful senses; **veeryam**–vigour, enthusiasm; **annaadyam**–material–enjoyment; **rasah**–essence; **ajaayata**–appeared came out–(2)

तद् व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लꣳ रूपम्॥ ३॥

after dripping. The bright appearance of the sun is the appearance of this essence–(3)

(Just as the attractive, charming appearance of the sun is evident from glory, lustre, divine majesty etc., similarly these virtues are evident in the charm of aditya brahmchari. The rise of this melodious charm is due to the inspiring richas of rigveda and the hymns of yajurveda, this is the intent of all this).

Third Chapter—(Third Section)

The sun-rays towards west are the honey-vessels of west direction of beehive; saam-mantras precisely are black bees; saam-veda is flower; the extract of a flower which the black bees draw, that essence is the nectar of immortality of the singing poems of saam–(1)

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tad vyaksharat tadaadityam-abhito-ashrayat-tadwaa etadyetad-aadityasya shuklam roopam–(3)

tad–however that (essence); **vyaksharat**–spread; **tad**–that (scattered extract); **aadityam abhitah**–on four sides of the sun; **ashrayat**–remained; stopped, dependent on; **tad vai etad**–that particularly (is) this; **yad etad**–that this; **aadityasya**–of the sun; **shuklam**–radiant, bright, white; **roopam**–is the character (beauty and form)–(3)

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

atha ye-asya pratyancho rashmayastaa evaasya prateechyo madhunaadyah saamaanyeva madhukritah saama-veda eva pushpam taa amritaa aapah–(**1**)

atha–and; **ye**–which; **asya**–of this (divine–honey sun); **pratyanchah**–spread in west direction; **rashmayah**–are rays; **taah eva**–those alone; **asya**–of this (divine-honey); **prateechyah**–towards west; **madhunaadhyah**–are vessels (channels) of honey; **saamaani**–singing–mantras; **eva**–alone; **madhukritah**–(are) composed to form honey; **saamvedah eva pushpam**–saamveda is flower; **taah**–they; **amritaah**–divine; **aapah**–are waters (extracts)–(1)

Just as perfumes are extracted by heating the flowers, similarly saamveda through penitential penance which ditilled through its hymns, then its extract–glory, lustre, divine majesty, energy and anna–emerged in the form of these essences–(2)

That essence flowed. It took shelter of aditya after dripping. The bright appearance of the sun is the image of this extract essence–(3)

(Like the sun, the advent of glory, lustre, divine majesty etc. charming virtues in aditya-brahmchari is through the eternal relish of the richas of rigveda, hymns of yajurveda and the poetic hymns of saamveda, this is the intent of all

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तानि वा एतानि सामान्येतः सामवेदमभ्यतपः स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत ॥ २ ॥

taani vaa etaani saamaanyetam saama vedam-abhyatapan tasya-abhitaptasya yashasteja indriyam veeryam annaadyam rasah-ajaayataa–(2)

taani vai etaani saamaani–those very these singing mantras; **etam saam vedam**–to this saam veda; **abhyatapan**–attentively meditated; **tasya abhitaptasya**–of that (saam veda) attentively metditated; **yashah, tejah, indriyam, veeryam, annaadyam**–glory, body-lustre; powerful senses, enthusiasm, enjoyable objects (in the appearance of); **rasah**–extract (content); **ajaayata**–emerged–(2)

तद् व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य कृष्णः रूपम् ॥ ३ ॥

tad vyaksharat-tadaadityam bhito-ashrayat-tadwaa etad-yadetad-aadityasya krishnam roopam–(3)

tad vyaksharat–that (essence) dispersed, leaked (oozed), spread; **tad**–it; **aadityam abhitah**–on all sides of the sun; **ashrayat**–took shelter, settled; **tad vai etad**–that (is) this; **yad etad**–which this; **aadityasya**–of the sun; **krishnam**–black; **roopam**–(is) beauty and form, nature, character–(3)

this. The bright appearance of aditya aims to that appearance of aditya where it wraps up all its rays and gives birth to darkness and darkness alone).

Third Chapter—(Fourth Section)

The sun rays towards north are the honey vessels of north direction of beehive; the atharva-veda mantras are the black bees; history–puraana (theology) are flowers; whichever essence is drawn by the black bees from the flowers, that essence is nectar of immortality of history and puraana–(1)

The way in which perfume is extracted by heating the flowers, similarly atharva veda through penitential penance

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अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥ १ ॥

atha ye asyo-dancho rashmayastaa evaasyo-deechyo madhunaadyo-atharvaangirasa eva madhukrit itihaas-puraanam pushpam taa amritaa aapah–(1)

ahta–and; **ye**–which; **asya**–of this (divine–honey aditya); **udanchah**–spread towards north; **rashmayah**–(are) rays; **taah eva**–those alone; **asya**–of this (divine-honey); **udeechyah**–of north direction; **madhunaadyah**–are vessels of honey; **atharvaangirasah**–veda mantras known through atharvaangiras (atharva veda); **eva**–alone; **madhukritah**–creator of honey; **itihaas-puraanam**–ancient–past events and sequence of formation of creation; **pushpam**–is flower; **taah**–they; **amritaah**–eternal (immortal); **aapah**–are waters (essences)–(1)

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपꣳ स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳ रसोऽजायत ॥ २ ॥

tey vaa etey-atharvaangirasa etad-itihaasa-puraanam-abhytapan tasyaabitaptasya yashasteja indriyam veeryam-annaadyam raso-ajaayata–(2)

when distilled through history-puraana, then its essence–glory, lustre, divine majesty, energy and anna–these emerged in the form of these essences–(2)

That essence flowed. It took shelter of aditya after dripping. The perfect dark appearance of aditya; is the appearance of this essence–(3)

Third Chapter—(Fifth Section)

The upward rays of the sun, they are the upward honey vessels of beehive; the mysterious directives of the mentor are black bees; brahm is flower; the essence that is drawn

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tey vaa etey atharvaangirasah–that this atharvaangirasa (mantras of atharva veda); **etad**–this; **itihaas-puraanam**–to the brahman part named itihaas and puraan (veda-exposition); **abhyatapan**–heated, meditated; **tasya abhitaptasya**–already heated (meditated) of that (itihaas-puraan); **yashah tejah indiryam veeryam annaadyam**–fame, lustre, powerful senses, enthusiasm, consumable material (in the nature of); **rasah ajaayata**–essence was created–(2)

तद् व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णः रूपम् ॥ ३ ॥

tad vyaksharat-tadaadityam-abhito-ashrayat-tadwaa-etad-yad-etad-aadityasya param krishnam roopam–(3)

atha vyaksharat–that (essence) scattered, dripped; **tad**–that (essence); **aadityam abhitah**–on all sides of the sun; **ashrayat**–took shelter, rested; **tad vai etad**–that is this (essence); **yad etad**–which this; **aadityasya**–of sun; **param**–excessive; **krishnam**–black; **roopam**–(is) beauty and form, charachter–(3)

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥ १ ॥

from the flower by the bees, that essence is the divine nectar of brahm-knowledge–(1)

Just as perfumes are extracted by heating the flowers, similarly when brahm was distilled through the penitential penance of mysterious directives, then its essence–glory, lustre, divine majesty, energy and anna–these emerged in the form of essence–(2)

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atha ye asya oordhwaa rashmayastaa eva asya oordhwaa madhunaadyo guhyaa evaadeshaa madhu-krito brahmaiva pushpam taa amritaa aapah–(1)

atha–and; **ye**–which; **asya**–of this (divine-honey aditya); **oordhwaa**–spread upward; **rashmayah**–(are) rays; **taah**–they; **eva**–alone; **asya**–of this (divine-honey); **oordhwaa**–of upward; **madhunaadyah**–are vessels of honey; **guhyaa**–secret, mysterious; **eva**–alone; **aadeshaah**–(of a teacher dedicated to brahm) spiritual instruction, guidance, commands; **madhukritah**–that create honey; **brahm**–brahm (God), all (four) vedas; **eva**–alone; **pushpam**–is flower; **taah**–they; **amritaah**–eternal, imperishable; **aapah**–water, deed–(1)

ते वा एते गुह्या आदेशा एतद् ब्रह्माभ्यतपः स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यः रसोऽजायत॥ २ ॥

tey vaa etey guhyaa aadeshaa etad brahm-abhyatapan tasya-abhitaptasya yashasteja indriyam veeryam-annaadyam raso ajaayata–(2)

tey vai etey–those alone these; **guhyaah aadeshaah**–mysterious directives; **etad**–this; **brahm**–to brahm knowledge; **abhyatapan**–heated, meditated, reflected again; **tasya abhitaptasya**–of already heated (on total reflection) that brahm (veda-knowledge); **yashah tejah indriyam, veeryam, annaadyam**–glory, body-splendour, powerful senses, enthusiasm, consumable material (in the nature of); **rasah**–essence, substance; **ajaayata**–was created–(2)

That essence flowed. It took shelter of aditya after dripping. In the middle of aditya that brilliant wheel that is seen somewhat in motion, that is the appearance of this essence–(3)

Vedas are essence, and since glory, lustre, divine majesty, energy and anna are the essence of the vedas, hence these are essence of essences. Vedas are nectar, and since glory, lustre etc. are nectars that flow from the vedas, therefore, these are nectars of nectar–(4)

तद् व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥ ३ ॥

tad vyaksharat tad aadityam abhitah ashrayat tad vai etad yad etad aadityasya madhye kshobhatey iva–(3)

tad–that essence (forming the essential); **vyaksharat**–scattered; **tad aadityam abhitah ashrayat**–it collected on all sides of the sun (stood still); **tad vai etad**–that alone (is) this; **yad etad**–which this; **aadityasya**–of the sun; **madhye**–in the middle (part); **kshobhatey iva**–is somewhat unsteady, ephemeral (somewhat shaky)–(3)

ते वा एते रसानाः रसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि, वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

tey waa etey rasaanaam rasaa vedaa hi rasaas-teshaam-etey rasaas-taani vaa etaani amritaanaam amritaani, vedaa hyamritaa steshaam etaanyam amritaani–(4)

tey vai etey–those alone these (essences); **rasaanaam**–of essences; **rasaah**–are essence; **vedaah rasaah**–vedas (all four alone are essence (substance); **teshaam**–to those (vedas); **etey**–these (glory, fame etc); **rasaah**–are essences; **taani vai etaani**–those alone these (essence); **amritaanaam amritaani**–are nectar of nectars (eternal)–are eminent amrit; **vedah hi amritaah**–because veda are amrit; **teshaam**–to those (amrits); **etaani**–these (essences); **amritaani**–are amrit–(4)

(The sun in brahmaand–macrocosm and aditya–brahmchari in pind–microcosm are symbols of glory, lustre, divine majesty, energy and anna–these alone are essences of essence, nectars of nectar, that is why like the sun in this world, aditya brahmchari should build his life to shine, but alongwith radiance should understand the sweet character of the sun and worship it, this is the intent of all this).

Third Chapter—(Sixth Section)

(Brahmopanishad–Sequence of spiritual development, 6 to 11 Section)

Amongst these nectars that which is the first nectar, 'agni-mukh' while relishing it, that is to say 'vasu'–brahmchari with a radiant face like agni pass their life. Brahmcharis endowed with divine virtues are not engrossed in eating and drinking, they are content with the sight of nectar–like immortal brahm–(1)

They are settled in that divine appearance, that

तद्यत्प्रथममममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

tadyat prathamam amritam tad vasava upjeevanti-agninaa mukhena na vai devaa ashnanti na pibantyetad eva amritam drishtwaa tripyanti–(1)

tad yat–however which; **prathamam**–first; **amritam**–is amrit (glory); **tad**–to that; **vasavah**–eight vasus or vasu brahmchari; **upjeevanti**–(on the basis of) live, employ to life (their aim is to achieve glory); **agninaa**–agni (through declared form of rigveda); **mukhena**–from face, by means of achieving or (agninaa mukhena–endowed with a radiant face like agni); **na vai**–neither; **devaah**–deities; **ashnanti**–eat; **na**–nor; **pibanti**–drink; **etad eva amritam**–to just this amrit; **drishtwaa**–seeing; **tripyanti**–are satisfied–(1)

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

ta etad-eva roopam-abhi samvishanti-etasmaat-roopaad-udyanti–(2)

appearance is their salvation–(2)

Who perceives the divine appearance in this manner, he becomes one coming close to vasus, has a radiant face like agni and is content with the sight of the divine (amrit). He who settles down in this character (nature, form) of divinity (amrit), his salvation is with this form of the divine–(3)

Such a person will remain under the authority and sovereignty of vasus as long as the sun rises from the east and

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tey–those vasu dieties; **etad eva**–of this; **roopam**–to (of) appearance, form; **abhisamvishanti**–take shelter, (in this alone) are engrossed; **etasmaat**–this; **roopaad**–from, appearance; **udyanti**–arise, rise above–(2)

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाऽग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति॥ ३॥

sa ya etad-evam amritam veda vasoonaam evaiko bhootwaa agninaiva mukhey-naitad-evaamritam drishtwaa tripyati sa ya etad-eva roopam abhisamvishati etasmaat roopaad udeti–(3)

sah yah etad–that who this; **evam**–of this kind; **amritam**–to amrit; **veda**–perceives; **vasoonaam eva ekah**–one in vasus; **bhootwaa**–becomes; **agninaa eva mukhena**–endowed with agni like face; **etad eva amritam drishtwaa**–seeing this amrit; **tripyati**–is content, becomes free of desire; **sah yah**–he who; **etad eva roopam**–of this form (in); **abhisamvishati**–seeks shelter, is immersed; **etasmaat**–this; **roopaad**–with appearance; **udeti**–is (very much) elevated–(3)

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यं स्वाराज्यं पर्येता॥ ४॥

sa yaavat-aadityah purastaat-udetaa pashchaat-astametaa vasoonaam-eva taavadaadhipatyam swaaraajyam paryetaa–(4)

sah–he; **yaavat**–as long as; **aadityah**–sun; **purastaat**–

sets in the west–(4)

Third Chapter—(Seventh Section)

The second nectar amongst these nectars are 'Indra-mukh' who relish it, that is, rudra brahmchari lead their life with a prosperous face like indra. Brahmcharis endowed with divine virtues are not absorbed in eating and drinking, they are content with the sight of nectar–like immortal brahm–(1)

They are settled in that divine appearance, that form is

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from direction of east, from front; **udetaa**–willrise; **pashchaat**–in the direction of west, behind; **astam etaa**–will set; **vasoonaam eva**–of vasus; **taavat**–till then, as much as that; **aadhipatyam**–rule; **swaaraajyam**–own rule all over; **pari+etaa**–will remain, will pervade–(4)

अथ यद् द्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति॥ १॥

atha yad twiteeyam amritam tadrudraa upajeevanteendrena mukhena na vai devaa ashnanti na pibantyetad-evaamritam drishtwaa tripyanti–(1)

atha–and; **yad**–which; **twiteeyam**–second; **amritam**–is amrit (lustre); **tad**–to (of) that; **rudraah**–eleven rudras or rudra–named brahmchari; **upajeevanti**–employ in maintaining life; **indrena mukhena**–endowed with a prosperous face like indra; or face like indra (through means); **na vai devaah ashnanti**–neither the devas eat (anna); **na pibanti**–nor drink; **etad eva amritam drishtwaa tripyanti**–are content perceiving this amrit–(1)

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति॥ २॥

tey etad-eva roopam-abhisamvishantye-tasmaad-roopaatudyanti–(2)

tey–they (rudras); **etad eva roopam**–to (in) this appearance; **abhisamvishanti**–take shelter, are immersed; **etasmaad roopaat**–from this appearance; **udyanti**–arise,

their salvation–(2)

Who perceives the divine form in this manner, he becomes one coming close to rudras, has a prosperous face like indra, and is content with the sight of divine (amrit). Who settles in this character of divinity (amrit), his salvation is with this form of the divine (amrit)–(3)

So long as the sun rises from the east and sets in the west, if upto twice that period it rises from the south and sets

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rise above–(2)

स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रुपादुदेति ॥ ३ ॥

sa ya etad evamritam veda rudraanaam-evaiko bhootwindrey-nai va mukhey-naitad-evaamritam drishtwaa tripyati sa etad-eva roopam–abhisamvishati etasmaad roopaad udeti–(3)

sah yah–he who; **etad**–this; **evam amritam veda**–perceives this kind of amrit; **rudraanaam eva ekah bhootwaa**–becoming one in rudras; **indrena eva mukhena**–with face of the appearance of indra; **etad eva amritam drishtwaa**–(perceiving) looking at this amrit; **tripyati**–is contented; **sah**–he, that (learned); **etad eva roopam abhisamvishati**–is immersed in this appearance; **etasmaad roopaad**–from this appearance; **udeti**–arises, is elevated–(3)

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्दक्षिणात उदेतोत्तरतोऽस्तमेता रुद्राणामेव तावदाधिपत्यः स्वाराज्यं पर्येता ॥ ४ ॥

sa yaavad-aadityah purastaad-udetaa paschchaad-astametaa dwi-taavad-dakshinata udetottarato-astametaa rudraanaam-eva taavadaadhipatyam swaaraajyam paryetaa–(4)

sah–that; **yaavad**–as long as; **aadityah**–sun; **purastaat**–from the eastward direction; **udetaa**–will rise; **pashchaad**–towards the west; **astam etaa**–will set; **dwih**–twice as much; **taavat**–till then; (twistaavat–period twice as

in the north, then till that period such a person will remain under rule and control of rudras–(4)

Third Chapter—(Eighth Section)

The third nectar in these nectars are 'varun-mukh' while relishing it, that is, 'aditya'–brahmchari lead their life with an attractive face like varun. Brahmcharis endowed with divine virtues are not absorbed in eating and drinking, they are content with the sight of nectar like brahm–(1)

They are settled in that divine appearance, that form is

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much as that); **dakshinah udetaa**–will rise from the south side; **uttaratah**–towards north side; **astam etaa**–will set; **rudraanam eva**–of rudraas alone; **taavat**–till that period; **aadhipatyam**–rule; **swaaraajyam**–their own rule everywhere; **pari+etaa**–will be–(4)

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

atha yat-triteeyam-amritam tadaadityo upa-jeevanti varunena mukhena na vai devaa ashnanti na pibantye-tadevaamritam drishtwaa tripyanti–(1)

atha yat triteeyam amritam–and the third one *(indriya–powerful knowledge and one of the five organs of action) are amrit; **tad**–to (of) that; **aadityaah**–12 aditya or aditya named brahmchari; **upajeevanti**–employ in maintaining life; **varunena**–varuna (form); **mukhena**–from face (through means); (**varunena mukhena**–combined with varuna–attractive–face); **na vai devaah ashnanti na pibanti**–neither the devas (anna) eat nor (anything) drink; **etad eva amritam drishtwaa tripyanti**–sighting this amrit (perceiving) are content–(1)

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

tad etad-eva roopam abhisamvishanti etasmaad roopaad udyanti–(2)

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* organs of generation, hands, foot etc.

their salvation–(2)

Who perceives the divine form in this manner, he becomes one coming close to adityas, has an attractive face like varuna*, and is content with the sight of divine (amrit). Who settles in this form of divinity (amrit), his salvation is with this form of divine (amrit)–(3)

As long as the sun rises and sets from east to west, if it rises from the south and sets in north in twice as much period, if it rises from west and sets in east in twice as much time

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tad–they (aditya); **etad-eva roopam abhisam-vishanti**–are absorbed in this very form (amrit); **etasmaad roopaad udyanti**–they rise again (elevated) from this form–(2)

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

sa ya etad evam amritam vedaadityanaam-evaiko bhootwaa varyneynaiva mukhey-naitad-evaamritam drishtwaa tripyati sa etad-eva roopam-abhisamvishanti etasmaad roopaad udeti–(3)

sah yah–that who; **etat**–this; **evam**–of like this; **amritam**–to amrit; **veda**–perceives; **aadityaanaam eva ekah bhootwaa**–becoming one in adityas (like them); **varunena eva mukhena**–in the form of varuna from face; **etad eva amritam drishtwaa tripyanti**–is content looking at this amrit (perceiving); **sah etad eva roopam abhisamvishanti**–he is immersed (engrossed) in this form; **etasmaad roopaad udeti**–is elevated in this form–(3)

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेताऽऽदित्यानामेव तावदाधिपत्यः स्वाराज्यं पर्येता ॥ ४ ॥

sa yaavat-aadityo dakshinata udetottarato-astametaa dwistaavat paschaadudetaa purastaad-astametaa aadityaanaam eva taavad aadhipatyam swaaraajyam paryeta–(4)

sah–that; **yaavat**–as long as, so long as; **aadityah**–sun;

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* Vedic deity.

than that, then till that time such a person will remain under the rule and control of adityas–(4)

Third Chapter—(Ninth Section)

The fourth nectar in these nectars is 'soma-mukh'–while relishing it, that is, 'marut'–life long brahmcharis with gentle image lead their life like soma. The deities are content not with eating and drinking, but with the sight of amrit (nectar)–(1)

They dwell in that form of divinity, form this from comes

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dakshinatah udetaa–will rise from south side; **uttaratah astam etaa**–will set towards north; **dwi taavat**–twice as much as that or till twice the period; **pashchaad udetaa**–will rise from the west; **purastaad astam etaa**–will set in the east; **aadityaanaam**–of adityas or aditya named brahmcharis; **eva**–precisely; **taavad**–that much or till that period; **aadhipatyam swaaraajyam**–rule and own total control; **pari+etaa**–will remain, spread–(4)

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

atha yat-chaturtham-amritam tan-maruta upajeevanti somena mukhena na vai devaa ashnanti na pibantyetad eva amritam drishtwaa tripyanti–(1)

atha–and; **yat**–which; **chaturtham**–fourth (vigour–enthusiasm); **amritam**–is nectar; **tat**–to (of) that; **marutah**–marut deities, complete brahmchari, faithful observers of strict celebacy, general population; **upajeevanti**–service for life; **somena mukhena**–by means of somdeva or with a gentle face; **na vai devaah ashnanti na pibanti**–the deities neither eat anna nor drink anything; **etad**–this (vigour–form); **eva**–alone; **amritam**–to amrit; **drishtwaa**–seeing (perceiving); **tripyanti**–are content–(1)

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

ta etad eva roopam abhisamvishanti etasmaad roopaat udyanti–(2)

their elevation–(2)

Whoever perceives the form of amrit (divinity) in this manner, he becomes one coming close to marutas, has a gentle image like soma, and is content with the sight of amrit (divinity). Who resides in this form of amrit (divine), he achieves salvation from this form of amrit (divinity)–(3)

Whatever conjecture was made uptill now of the sun rising from the west and setting in the east, if upto twice that

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tey etad eva roopam abhisamvishanti–they (marut) are engrossed (immersed) in this form (and); **etasmaad roopaat udyanti**–with this form precisely they rise, are elevated–(2)

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

sa ya etad evam amritam veda marutaa meyvaiko bhootwaa someynaiva mukhey-naitad evaamritam drishtwaa tripyati sa etad-eva-roopam abhisamvishanti etasmaad roopaad udeti–(3)

sah yah–that who; **etad evam amritam veda**–who in this way perceives amrit; **marutaam eva ekah bhootwaa**–becoming one (similar) to marud deities; **somena eva mukhena**–(endowed with a soma face (form); **etad eva amritam drishtwaa tripyati**–is contented sighting this amrit; **sah etad eva roopam abhisamvishanti**–he is immersed (engrossed) in this form; **etasmaad roopaad**–from this form; **udeti**–is elevated–(3)

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यंस्वाराज्यं पर्येता ॥ ४ ॥

sa yaavad-aadityah pashchaad-udetaa purastaad-astametaa dwistaava duttarata udetaa dakshinato-astametaa marutaam-eva taavadaadhipatyam swaaraajyam paryetaa–(4)

sah–that; **yavad**–as much as, as long as; **aadityah**–sun; **pashchaad udetaa**–will rise from the west; **purastaad**

time it rises from the north and keeps setting in the south, then till that period such a person will remain in the rule and control of marutas–(4)

Third Chapter—(Tenth Section)

The fifth nectar in these nectars–while relishing it, is 'brahm-mukh' that is who have a great image like brahm–'saadhya'–that stage which has to be realised, and to cause it to happen in ones life is the final aim–lead their life. The divine are content with the perception of nectar, not with eating and drinking–(1)

They dwell in that form of divinity, from this form comes

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astam etam–will set towards east; **dwih taavat**–twice than that or double the period; **uttaratah**–from north; **udetaa**–will set; **dakshinaatah**–towards south direction; **astam-etaa**–will set; **marutaam**–marud-deities or of life long brahmcharis; **eva**–precisely; **taavad**–till that period, that much; **aadhipatyam swaaraajyam**–self rule and control all over; **pari+etaa**–will remain, will pervade–(4)

अथ यत्पञ्चमममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

atha yat panchamamritam tat saadhyaa upajeevanti brahmanaa mukhena na vai devaa ashnanti na pibantye-tadevaamritam drishtwaa tripyanti–(1)

atha–and; **yat**–who; **pancham**–fifth (**annaadya**–edible material); **amritam**–is nectar; **tat**–to him (of); **saadhyaa**–accomplished deity, idealidtic persons in devotion having knowledge of brahm (who give mysterious directives); **upajeevanti**–make basis of life–protection; **brahmanaa mukhena**–adorned with a face endowed with knowledge of veda; **na vai devaah ashnanti na pibanti**–neither the devas eat food nor drink anything; **etad eva amritam drishtwaa tripyanti**–sighting this amrit are content–(1)

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

ta etadeva roopam abhisamvishanti etasmaad roopaad udyanti–(2)

their elevation–(2)

Whoever perceives the form of amrit (nectar) in this manner,–he becomes one coming close to 'saadhyas' (deities) has a great-image like brahm, and is content with the sight of brahm. Who settles in this form of amrit (nectar), he achieves salvation from this image of divine (divinity)–(3)

Whatever conjecture has been made uptill now of the sun rising from the north and setting in the south, if upto

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tey–those attainable devas; **etad eva roopam abhisamvishanti**–are immersed (engrossed) in this (edible amrit) form; **etasmaad roopaad**–from this (edible) form as well; **udyanti**–get elevated, become lofty–(2)

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

sa ya etad evamamritam veda saadhyaanaam-evaiko bhootwaa brahmanaiva mukhenaitad-evaamritam drishtwaa tripyati sa etadeva roopam abhisamvishati etasmaad roopaad udeti–(3)

sah yah–he who; **etad evam amritam**–to this kind of amrit; **veda**–perceives; **saadhyaanaam eva ekah bhootwaa**–becoming one (similar) to saadhya-devas (devoted to brahm); **brahmanaa eva mukhena**–endowed with a splendid face with the vision of veda; **etad-eva amritam drishtwaa tripyati**–is contented sighting this amrit; **sah etad eva roopam abhisamvishati**–he is immersed (engrossed) in this form; **etasmaad roopaad**–from this image; **udeti**–is elevated–(3)

स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्व उदेताऽर्वाङ्‌ङस्तमेता साध्यानामेव तावदाधिपत्यः स्वाराज्यं पर्येता ॥ ४ ॥

sa yaavadaadityaa uttarata udetaa dakshinato-astametaa dwistaavadoordhwa udetaa arvaangas-astametaa saadhyaanaameva taavadaadhipatyam swaaraajyam paryetaa–(4)

sah–he; **yaavad**–however much, as long as; **aadityaha**–

twice that time it keeps rising from above and sets down, then upto this much period such a person will remain under the rule and control of (saadhyas)–(4)



vasu, rudra, aaditya, marut and saadhya rishis

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sun; **uttaratah udetaa**–rises from north side; **dakshinatah**–towards south; **astam etaa**–will set; **dwih taawad**–twice than that; **oordhwah**–from above; **udetaa**–will rise; **arvaag**–downward; **astam etaa**–will set; **saadhyaanaam**–saadhya devas or ideal learned brahm nishtha; **taavat**–till that period; **aadhipatyam swaaraajyam**–rule and own kingdom all over; **pari+etaa**–will spread, remain–(4)

(It has been stated in the third chapter that the essence that flowed by heating (distilling through penitential penance)–the mysterious directives of rik, yaju, saam atharva vedas–these are–glory, lustre, divine majesty, energy and anna. Just as essence (perfume) comes out of flowers, similarly these essences emerged out of the vedas. These are 'amrit'. The devas are not content with eating–drinking, they relish these five amrits. Brahmopanishad says that those who do not taste these five amrits, he does not matter, but those who do, they are called devas and there are five steps of their development. Who drink the first amrit, that is, 'glory' are called 'vasu' and are 'agni-mukh'; those who sip the second amrit, that is 'teja'–lustre–are called 'rudra' and are 'indra-mukh'; who sip the third amrit, that is 'grandeur' are called 'aditya' and are 'varun-mukh'; who sip the fourth amrit, that is 'energy' are called 'marut' and are 'som-mukh'; who sip the fifth amrit, that is, 'anna' are called 'saadhya' and are 'brahm-mukh'. 'Agni' (fire) represents the material–objects of the world; 'brahm' is the agni of the spiritual world and is representative of the spiritual world. 'Agni-mukh' is he whose face, that is his mind (attention) is towards 'bhog'–enjoyment–of the world; 'brahm-mukh' is he whose face, that is his mind is not towards the world but towards brahm. The life of devas begins with 'agni-mukh' and ends reaching 'brahm-mukh'. Start with inclination–(disposition) and end in 'detachment'–this is the correct path of life. He who enjoys the world is 'agni-mukh' and in the definition of the Upanishads is called 'Vasu', he dwells–'vaas' in the world, hence is 'vasu'. After 'bhoga'–enjoyment–of the world who renounces–gives up, who turns his face towards brahm is 'brahm-mukh' and is called 'saadhya' in the definition of the Upanishads–because our saadhya (to be accomplished), our ultimate aim is not to keep on enjoying the world but to turn our back towards the world and turn our face towards brahm. He who enjoys (bhoga) the world that, that is–to 'agni-

mukh'–finds 'glory-fame' and everyone praises him. The author of the Upanishad states that if one has to only enjoy the world, then atleast enjoy in such a manner that people may praise you. If you are enjoying (experiencing, enduring) the world in such a manner that everyone is critical of you, then what sort of enjoyment is that? If one exploits everyone to build a house or a shop; and is cursed by all–then we are not achieving glory or fame out of 'bhog' of the world. If some one praises us in front of us but thereafter criticises behind our back. Such people are not considered who are being talked about in the Upanishad. Our aim is to become 'brahm-mukh' in the process of development. To accomplish this stage is our aim, therefore, this is called 'saadhya'. In this stage we are devoted to the fifth amrit in the form of 'anna'. 'Anna' means–bhogya–edible. 'Anna' and 'annaad' (consumer)–these two words come in the Upanishads. Anna is 'bhogya' (to be enjoyed or used), annaad is 'bhoktaa' is 'brahm', before him the whole universe is 'bhogya', is 'anna', he alone is serving (consuming) all this. We also may develop in course of gradual change, where the entire universe may become 'anna', for us, may become 'bhogya'. For whom the entire universe becomes 'bhogya' then he gives up 'bhog'–we try to achieve that very object which is not ours, and are agitated till we achieve it. After achieving it the very thought of achieving vanishes. The stage of reaching 'brahm-mukh', understanding the bare world as 'anna' is the stage of 'saadhya'. Between the stages of 'agni-mukh' and 'brahm-mukh' there are three more stages–rudra, aditya and marut. As a matter of fact there are two factors in the world–heat and coldness. Both are phenomenon of the material world. In the psychic world heat is called 'fear' and coldness is called 'love' (attachment). We observed that 'vasu' which was 'agni-mukh' it is devoted to 'yash'–glory but it is not necessary that alongwith glory there should be 'teja'–lustre as well. Whoever has lustre–people afraid of him (fear). After 'Vasu' when man

becomes 'rudra', then he is 'indra-mukh', he not only enjoys (bhoga) the world but also learns to renounce (tyaag) alongwith 'bhog', and with this he develops lustre–alongwith glory, but this 'teja' is such which relies on 'bhay'–fear. In the course of gradual change the very 'rudra' becomes 'aditya'. At that time his lustre is transformed to 'aishvarya'–grandeur and he becomes 'varun-mukh', seeing his grandeur people choose him. But booth these stages of rudra and aditya rely on fear and not on glory, lustre and love. The next stage after this is called 'marut'. That stage is of love and not fear. As a matter of fact power is that which is not out of fear but love, hence a marut person developing in this stage is called 'som-sukh'–'som', that is face depicting peace and who is devoted to power in the form of amrit. These are the five stages of the growth (development) of the devas. The stage of 'satya-brahm' is after these stages.

In the above exposition it has been stated that 'vasu' will have control and sovereignty in vasus as long as the sun rises from the east and sets in the west, 'rudra' would be twice the above period, 'aditya' twice of this two fold period, 'marut' twice of the latter, and 'saadhya' twice of the latter period. Instead repeating 'twice' many times the author has changed the sequence of the directions. First it was stated–'Till the sun keeps rising from the east and sets in the west'–till this time, again said–'rises from the east and sets in the west–double of this time if it rises from the south and keeps setting in north', agan said–'if it rises from the south and sets in the north, double of this time if it rises from the west and keeps setting in the east', said again–'if it rises from the west and sets in the east–double of this time if it rises from north and keeps setting in the south', again said–'if it rises from the north and sets in the south–double of this time if rises from above and sets below. Instead of repeating the word 'twice', the author has changed the sequence of directions while retaining the word 'twice'. To depict sun as a continuous sequence of

rising and setting is to create a basis of showing the objective of eternity. We have already clarified that instead of repating the word 'twice'the sequence of directions has been changed).

Third Chapter—(Eleventh Section)

Whoever rises amongst these five–'vasu' (agni-mukh), 'rudra' (indra-mukh), 'aditya' (varun-mukh), 'marut' (som-mukh), 'saadhya' (brahm-mukh),he reaches that cosmological plane where there is neither rise nor fall. Just as the sun is situated alone in the middle of space, in the same way that person is alone in the midst of vasu etc. and appears unique. It has also been said–(1)

There is neither decline nor rise that is the stage of 'satya-brahm'. O devas! do not distant me from that 'satya-

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अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष श्लोक: ॥ १ ॥

atha tat oordhwa udetya naivodetaa naastamey-taikala eva madhye sthaataa tadesha shlokah–(1)

atha–and; **tatah**–after that, after the above attainable–state; **oordhwah**–superior; **udetya**–rising above, achieving elevated state; **na**–not; **eva**–precisely; **udetaa**–will be elevated; **na astam etaa**–(any time) will not hide, bow down; **ekalah**–alone, released from all, not disputed; **eva**–just; **madhye**–in the middle (like the sun of devas of 5 kinds or of brahmcharis); **sthaataa**–will acquire chief position; **tad eshah shlokah**–this shloka is in its confirmation–(1)

न वै तत्र न निम्लोच नोदियाय कदाचन। देवास्तेनाहꣳ सत्येन मा विराधिषि ब्रह्मणेति ॥ २ ॥

na vai tattra na nimlocha nodiyaaya kadaachana. devaastanaaham satyena maa virvaadhishi brahmaneti–(2)

na vai–not at all; **tattra**–there, in that situation; **na**–neither; **nimlocha**–hides; **na**–nor; **udiyaaya**–rises; **kadaachana**–at any time; **devaah**–O devas!; **tena**–(from)

brahm'–(2)

Who understands this satya-brahm of the Upanishad, for him there is no rise and fall, for him there is complete brightness and light–(3)

This mystery was related by Brahma to Prajapati, Prajapati related to Manu and Manu related to common

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that; **aham**–I; **satyena**–from truth, from truth form (imperishable syllable); **maa**–never, not; **viraadhishi**–be unsuccessful, be away; **brahmanaa**–from brahm; **iti**–is this (shloka)–(2)

न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

na ha vaa asmaa udeti na nimlochati sakrit-divaa haivaasmai bhavati ya etaam-evam brahmopanishadam veda–(3)

na ha vai–certainly not; **asmai**–for this brahm devotee; **udeti**–(the sun for division of time) rises; **na**–nor; **nimlochati**–hides; **sakrit**–constantly, always; **devaa**–day (brightness, light); **ha eva**–certainly; **asmai**–for he who knows brahm; **bhavati**–exists; **yah**–who; **etaam**–this; **evam**–like this; **brahm-upanishadam**–to the mysterious knowledge connected with brahm; **veda**–knows, understands perceives–(3)

तद्धैतद् ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्धैत-दुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥ ४ ॥

tad-etad brahmaa prajaapataya uvaacha prajaapatir-manavey manuh prajaabhya-tad-etad uddalakaaya-aarunaye jyeshthaaya putraaya pitaa brahm provaacha–(4)

tad ha etad–to that this (knowledge); **brahmaa**–brahma; **prajaapataye**–to prajapati; **uvaacha**–told, counselled; **prajaapatih manavey**–prajapati to manu; **manuh prajaabhyah**–manu to common people; **tad ha etat**–to that this knowledge; **uddaalakaaya**–to uddaalak

people. This mystery was related by Arun to his eldest son Uddaalak Aaruni–(4)

Every father should relate this mystery to his eldest son, or his trusted humble disciple–should counsel this–(5)

Do not impart this mystery to any other, even if he stuffs wealth on this earth which is surrounded by sea. This mystery is more precious than that, more valuable–(6)

(named); **aarunaye**–son of Arun; **jyeshaaya**–(own) eldest; **putraaya**–to son; **pitaa**–father (arun); **brahm**–to (of) brahm; **provaacha**–counselled, delivered a sermon–(4)

इदं वा व तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वाऽन्तेवासिने ॥ ५ ॥

idam vaava tajjyeshthaaya putraaya pitaa brahm prabrooyaat-pranaayayaaya vaa antey-vaasiney–(5)

idam–this; **vaa va**–just; **tat**–to that (knowledge); **jyesthaaya putraaya**–to eldest son; **pitaa**–father; **brahm**–to brahm (knowledge related to brahm); **prabrooyaat**–may counsel; **pranaayayaaya**–humble and obedient; **vaa**–or; **anteyvaasiney**–to pupil–(5)

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति॥ ६ ॥

naanyasmai kasmaichana yadyapyasmaa imaam-adbhih parigriheetaam dhanasya poornaam dadyaa-detadeva tato bhooya ityetadeva tato bhooya iti–(6)

na–do not (counsel); **anyasmai**–other; **kasmaichana**–to any; **yadyapi**–if; **asmai**–this (to a brahm literate); **imaam**–to this (earth); **adbhih**–from waters (seas); **parigriheetaam**–surrounded (sea-boundary); **dhanasya**–(with) of wealth and riches; **poornaam**–full, complete; **dadyaat**–give, grant; **etad**–this (brahm knowledge); **eva**–alone; **tatah**–from that (earth); **bhooyah**–is greater; more; **iti**–is this (direction); **etad eva tatah bhooyah iti**–this is greater than that (repetition is for respect)–(6)

Third Chapter—(Twelth Section)

(The grandeur–power of gaayatri)

All this–this entire universe–is the image of gaayatri. The utterance of gaayatri is with the faculty of speech–vaanee. The purpose of 'vaanee' is to sing and protect the universe–with the utterance of 'gaayatri' praises of God are sung and it protects a devotee, that is why vaanee is the image of gayatri–(1)

This earth is as if gayatri. Just as the whole world is established in earth, it protects everyone, no one can overstep it; similarly all perceptions of a divotee are inherent in gaayatri, it protects the devotee, no one can overstep it–(2)

गायत्री वा इदः सर्व भूतं यदिदं किंच वाग्वै गायत्री वाग्वा इदः सर्व भूतं गायति च त्रायते च॥ १॥

gaayatree vaa idam sarvam bhootam yadidam kincha vaagvai gaayatree vaagvaa idam sarvam bhootam gaayati cha traayatey cha–(1)

gaayatree–gayatri; **vai**–alone; **idam sarvam**–entire this (which); **bhootam**–living being or whatever existed (in past); **yad**–which; **idam**–this (in the present); **kincha**–(is) anything; **vaagvai**–is faculty of speech (of name); **gaayatree**–(is) gayatri; **vaag vai**–vaani precisely; **idam sarvam bhootam**–this entire past (created); **gaayati cha**–sings (relates); **traayatey cha**–and protects (it)–(1)

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याः हीदः सर्व भूतं प्रतिष्ठितमेतामेव नातिशीयते॥ २॥

yaa vai saa gaayatreeyam vaava saa yeyam prithivya syaam heedam sarvam bhootam pratishthitam-etaam-eva naati-sheeyatey–(2)

yaa vai–which alone; **saa**–that; **gaayatree**–is gayatri; **iyam**–this; **vaa va**–precisely; **saa**–that (gayatri); **yaa iyam**–which this; **prithivee**–is earth; **asyaam hi**–on this alone; **idam sarvam bhootam**–all this occuring; **pratishthitam**–achieving position, is of a base; **etaam eva**–to this (earth) alone; **na**–cannot, is not; **atisheeyatey**–can over step, is greater than–(2)

The earthy image of gaayatri that exists in brahmaand (macro-cosm), that is the body of man in this pind (microcosm)–as in brahmaand, earth is the form of gayatri, so is in pind the body is form of gayatri. Just as praan (senses) are established in body, they protect the body, similarly a devotee's praan are established in gayatri, it protects like the praans of a devotee, no one can over step it–(3)

The body has been called as image of gayatri in 'purusha'–a human being, in 'antah-purusha'–(inner-faculty) the heart (mind, soul) is the image of gayatri. The praans stay on the foundation of heart. Just as praans do not overstep the

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या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ३ ॥

yaa vai saa prithiveeyam vaava saa yadidam-asmin-purushey shareeram asmin-heemey praanaah pratishthitaa etadeva naati sheeyantey–(3)

yaa vai saa prithivee–that which is earth; **iyam vaa va saa**–this is precisely that; **yad idam**–which this; **asmin**–this; **purushey**–(life endowed with atma) in man; **shareeram**–is body; **asmin hi**–this (in body) alone; **imey**–these; **praanaah**–praans, organs of sense, **pratishthitaah**–find a state; **etad eva**–to this (body) alone; **na**–never; **atisheeyantey**–can overstep, are greater than this–(3)

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥ ४ ॥

yad vai tat purushey shareeram idam vaava tad-yadidam asminnantah purushey hridayam asminheemey praanaah pratishthitaa etadeva naatisheeyantey–(4)

yad vai–just which; **tat**–that; **purushey**–in (of) living being purusha; **shareeram**–is the body; **idam**–this; **vaa va**–precisely; **tad**–(is) that; **yad idam**–this which; **asmin**–this; **antah**–within; **purushey**–in purusha (on basis of atma); **hridayam**–(is) heart; **asmin**–in this (heart); **hi**–alone; **imey**–these; **praanaah**–praan, organs of sense; **pratishthitaah**–

heart, they protect it, similarly gayatri protects a devotee–(4)

This gaayatri is of four sections and of six-six syllables. Like this there are 24 syllables in gayatri. It has been stated in the richa–(5)

Gayatri with its all four sections describes the prestige and grandeur of that supreme-purusha, but is unable to describe him completely, that purusha is much greater than this. Entire majesty of the world together reveals his prestige of a quarter part, the nectar-ful three quarters of God in the form of gayatri are in heaven away from this world–(6)

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are situated; **etad**–to this (heart); **eva**–precisely; **na**–never; **atisheeyantey**–over step, live without–(4)

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम्॥ ५ ॥

saishaa chatushpadaa shadvidhaa gaayatree tad etad-richaabhya-nooktam–(5)

saa eshaa–that this; **chatushpadaa**–having four sections (paces) or having four (speech, earth, body and heart) quarters (basis–foundation); **shadvidhaa**–having (distinctions) (bhurig verse etc.) or with six-six syllables, which has 24 syllables; **gaayatree**–is gayatri; **tad etad**–that this (axiom); **richaa**–mantra of rigveda; **abhi+uktam**–has stated, confirmed–(5)

तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः। पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति॥ ६ ॥

taavaanasya mahimaa tato jyaayaanshcha poorushah. paadosya sarvaa bhootaani tripaada-syaamritam diveeti–(6)

taavaan–that much (evident 3 worlds); **asya**–of this purusha (brahm); **mahimaa**–greatness, (is) status; **tatah**–from that; **jyaayaan**–great, greater than; **cha**–and; **purushah**–purusha (brahm); **paadah**–paad (quarter part); **asya**–(is) of this (brahm, which); **sarvaa**–entire; **bhootaani**–existent (animate–inanimate); **tripaad**–three quarters (three parts–remaining part then); **asya**–of this; **amritam**–immortal (eternal); **divi**–in heaven and away from that (is); **iti**–this (has been stated by richa)–(6)

The brahm which gayatri expounds, is the same which is the space away from purusha. The space which is away from purusha, which we have been understanding as empty (void), there is brahm and just brahm everywhere–gayatri chants of this very one–(7-8-9 mantras are interlocked with each other)–(7)

This outer space exists within purusha (human being) in the form of a mental canvas (space of the heart). The chant of gayatri is illuminating brahm in the mental canvas (space of the heart) as outside purusha (human being) so is within him–(8)

यद्वै तद् ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥ ७ ॥

yadvai tad brahmeyteedam vaava tadyoyam bahirdhaa purushaa–daakaasho yo vai sa bahirdhaa purushaadaa-kaashah–(7)

yad vai–just which; **tad**–he (indicated above); **brahm iti**–is named brahm; **idam**–this; **vaa va**–just; **tad**–is that (brahm); **yah ayam**–who this; **bahirdhaa**–towards outer side; **purushaad**–from purusha (jeevaatmaa with body); **aakaashah**–space-sky (brahm, place devoid of light), (and) **yah vai sah**–which is that; **bahirdhaa purushaat aakaashah**–(possessing life) is the space outside (away) from purusha–(7)

अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तःपुरुष आकाशः ॥ ८ ॥

ayam vaava sa yo-ayamantah purusha aakaasho yo vai so-antahpurusha aakaashah–(8)

ayam–this; **vaa va**–precisely; **sah**–is that (space towards outerside); **yah ayam**–this which; **antah purushey**–within purusha; **aakaashah**–is space; **yah vai sah**–that precisely which; **antah purushey aakaashah**–(living being) is space within purusha–(8)

The space within the region of heart of man, that is just that which is outside. Just as the outside space being empty is absolute with brahm, in the same way the mental canvas being empty is absolute with brahm. Gayatri chants this very brahm. This space is not empty, it is absolute–is self contained with brahm, is constant. A devotee who perceives as such, he attains total and lasting prosperity and happiness–(9)

Third Chapter—(Thirteenth Section)

(Vision of Brahm in body)

That heart similar to a temple which has been talked about presently, in which divine brahm is seated, that temple

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अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णामप्रवर्त्तिनीः श्रियं लभते य एवं वेद॥ ९ ॥

ayam sa vaava sa yo-ayam antarhridaya aakaashastad-etad–poornam-apravarti poornaam-apravarttineem shriyam labhatey ya evam veda–(9)

ayam vaava sah–that is very this (space within purusha); **yah ayam**–this which; **antah hridaye**–within the heart; **aakaashah**–is (brahm); **tad etad**–that this (brahm); **poornam**–devoid of deficiency, or full of space in heart mental canvas (spread through, diffused); **apravarti**–is without consequence, imperishable, calm; **poornaam**–total (worth observing); **apravarttineem**–which does not shift or move (firm-stable); **shriyam**–to prosperity, to radiance, to splendour of brahm; **labhatey**–(he) attains; **yah evam veda**–who perceives (to brahm) in this way–(9)

तस्य ह वा एतस्य हृदयस्य पञ्च देव-सुषयः स योऽस्य प्राङ् सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद॥ १ ॥

tasya ha vaa etasya hridayasya pancha deva-sushayah sa yo-asya praanga sushih sa praanas-tacchakshuh sa aaditya-tat etat-tejo annaadya-mityu-paaseeta tejas vyannaado bhavati ya evam veda–(1)

has five divine-openings. The east opening in this body of the nature of pind (microcosm) is 'praan', is 'chakshu'–eye; the east opening in brahmaand (macrocosm) is 'aditya'–sun. The eye is brahm-power as if seated in the heart-temple of the body, which is peeping out from the east opening. The sun is brahm-power as if seated in the vast temple of brahmand, which is peeping out from the east opening. Worship the 'teja' (lustre) and 'bhoktaa' (who enjoys, experiences) form of brahm. He who perceives as such worships brahm, he becomes brilliant and experiences pleasure–(1)

The right opening in this body–similar to pind is 'vyaan', is 'shrotra'–ear in brahmaand the right opening is 'chandrama'–moon. The ear is brahm-power as if seated in

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tasya–that; **ha vai**–undoubtedly; **etasya**–this; **hridayasya**–of heart (abode of brahm); **panch**–five; **deva-sushayah**–divine passages, openings; **sah yah asya**–that which to this; p**praang**–of east side; **sushih**–is opening; **sah**–that; **praanah**–is praan; **tat chakshuh**–that is eye (in pind); **sah aadityah**–that is sun (in brahmaand); **tat**–to that (praan opening); **tejah**–lustre (fire, light); **annaadyam**–to be enjoyed-anna; **iti**–this (in form, perceiving as such); **upaaseet**–should worship, understand, should deal with; **tejasvee**–energetic; **annaadah**–bhoktaa of anna (capable of enjoying); **bhavati**–becomes; **yah evam veda**–who perceives as such–(1)

अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रꣲ स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशास्वी भवति य एवं वेद॥ २॥

atha yo-asya dakshinah sushih sa vyaanas-tacchhrotram sa chandramaas-tad-etat shreyashcha yashash-chetyu-paaseet shreemaan-yashasvee bhavati ya evam veda–(2)

atha–and; **yah**–which; **asya**–of this (heart); **dakshinah**–right; **sushih**–opening; **sah**–that; **vyaanah**–is vyaan; **tat**–

the heart-temple of the body, which from the right opening is as if seated to attentively listen; the moon is brahm-power as if seated in the vast temple of brahm, which from the right-opening is spreading moonlight in the universe. Worship the 'shree' (prosperity) and 'yash' (fame) form of brahm. He who perceives as such worships brahm, he becomes prosperous and famous–(2)

The opening of west in this body similar to pind is 'apaan' , is 'vaak'–faculty of speech; the opening of west in brahmaand is 'agni'. Speech is brahm–power as if seated in the heart-temple of the body, which from the westward opening is giving an account of its authority; agni–fire–is brahm-power as if seated in the vast temple of brahmaand,

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that; **shrotram**–is ear (in pind); **sah**–that; **vyaanah**–is vyaan; **tat**–that; **shrotram**–is ear (is pind); **sah**–that; **chandramaah**–is moon (in brahmaand); **tad etat**–to that this (vyaan-opening); **shreeh cha**–wealth, splendour, grace; **yashah cha**–and fame; **iti**–this (in form), like this (perceiving); **upaaseet**–should worship, understand, deal, be devoted; **shreemaan**–wealthy; **yashasvee**–famous; **bhavati**–becomes; **ya evam veda**–who perceives as such–(2)

अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः सा वाक् सोऽग्निस्तदेतद् ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥ ३ ॥

atha yo-asya pratyang sushih so-apaanah saa vaak so-agni-tad-etad brahm varchasam annaadya-mityu-paaseeta brahm-varchasyannaado bhavati ya evam veda–(3)

atha–and; **yah**–which; **asya**–of this (heart); **pratyang**–of west side; **sushih**–opening; **sah**–that; **apaanah**–is apaan; **saa**–that; **vaak**–(in pind) is speech; **sah**–that; **agnih**–(in brahmaand) is agni; **tad etat**–to that this (apaan-opening); **brahmvarchasam**–lustre of brahm; **anaadyam**–bhogya (to be used)–anna; **iti**–this (in form), like this (perceiving); **upaaseet**–should worship; **brahma varchasee**–endowed

which from the westward opening is displaying its lustre. Worship the 'brahm varchas' (eminence in sacred knowledge) and 'bhoktri' (enjoying) form of brahm. He who perceiving like this worships brahm, he becomes 'brahm-varchasee' and 'annaad'–(3)

The opening of north in this body–similar to pind is 'samaan'–mind; the opening of north in brahmaand is 'parjanya'–rain cloud. The mind is brahm-power as if seated in the heart-temple of the body, which from the north opening is pondering upon the outer world; 'parjanya' is brahm-power as if seated in the vast temple of the brahmaand, which from the north opening is irrigating (water) in the universe. Worship the fame and splendour of brahm. Who, perceiving like this worships brahm, he becomes famous and lustrous–(4)

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with brahm-lustre; **annaadah**–capable of enjoying anna; **bhavati**–becomes; **yah evam veda**–who understands like this–(3)

अथ योऽस्योदङ्‌ सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद॥ ४॥

atha yo-asyodanga sushih sa samaanastanmanah sa parjanya-tad-etat keertishcha vyushtish-chetyu-paaseeta keertimaan-vyushti-maan bhavati ya evam veda–(4)

atha–and; **yah**–which; **asya**–of this; **udanga**–of north direction; **sushih**–(is) opening; **sah**–that; **samaanah**–is samaan; **tat**–that; **manah**–(in pind) is mind; **sah**–that; **parjanyah**–(in brahmaand) is cloud; **tad etat**–to that this (samaan opening); **keertih cha**–fame, glory; **vyushtih cha**–and splendour (physical charm); **iti**–this (in form), like this (knowing); **upaaseet**–should worship, **keertimaan**–famous; **vyushtimaan**–endowed with physical charm; **bhavati**–becomes; **yah evam veda**–who understands like this–(4)

The upward opening of this body-similar to pind is 'udaan'–is vaayu–air; the upward opening in brahmaand is 'aakaash'–space (sky). Vaayu is brahm-power as if seated in the heart-temple of the body, which from the upward opening draws praan from the outer world; space is brahm-power as if seated in the vast temple of brahmaand, which from the upward opening is transmitting and circulating life in the universe. Worship the form of physical–might and glory of brahm. Who knowing this worships brahm, he becomes lustrous and great–(5)

These are brief accounts of brahm-purusha in pind and brahmaand–thise are as if gate keepers of the heaven of heart.

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीत ओजस्वी महस्वान्भवति य एवं वेद ॥ ५ ॥

atha yoasyordhwah sushih sa udaanah sa vaayuh sa aakaasha-tad-etad-ojashcha mahashche-tyupaaseeta ojasvee mahaswaan bhavati ya evam veda–(5)

atha–and; **yah**–which; **asya**–of this (heart); **oordhwah**–of above; **sushih**–(is) opening; **sah**–that; **udaanah**–is udaan; **sah**–that; **vaayuh**–(in pind) is air (pind); **sah**–that; **aakaashah**–(in brahmaand) is space, cosmos; **tad etad**–to that this (uddaan–opening); **ojah**–body-strength; **cha**–and; **naahah**–might, power; **cha**–and; **iti**–this (perceiving in this form); **upaaseet**–should worship; **ojaswee**–endowed with body-strength; **mahaswaan**–great, mighty; **bhavati**–becomes; **yah evam veda**–who perceives like this–(5)

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान् स्वर्गस्य लोकस्य द्वारपान्वेद ॥ ६ ॥

tey vaa etey panch brahmpurushaah swargasya lokasya dwaarapaah sa ya etaan-evam panch brahmpurushaan-swargasya lokasya dwaarpaanve-daasya kuley veero jaayatey pratipadyatey swargam lokam ya etaan evam panch brahmpurushaan-swargasya lokasya dwaarpaan-veda–(6)

Who understands the guards of heaven of these five brahm-purushas in the above said manner, brave children are born in his family line. He achieves heaven, who perceives the guards of heaven of these five brahm-purushas–(6)

Radiance of brahm is lit away from this pind and heaven of brahmaand which is shining all over on the surface of all objects of the world–it is glowing in the tallest lokas and in those lokas where nothing is taller apart from them. The same

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tey–they; **vai**–precisely; **etey**–these (praan–etc., eye–etc.; sun–etc.); **panch**–all five; **brahmpurushaa**–brahm devotee purusha; **swargasya lokasya**–of heaven (heaven–escorters to blissful loka); **dwaarapaah**–are gatekeepers; **sah yah**–that who; **etaan**–these; **evam**–like this; **panch**–five; **brahm-purushaan**–to purushas, devotees of brahm; **swargasya lokasya**–of heaven; **dwaarpan**–gate keeper; **veda**–knows; **asya**–of this (who is well versed); **kuley**–in community, family; **veerah**–brave (offspring); **jaayatey**–is born; **pratipadyatey**–(self) achieves; **swargam lokam**–to heaven; **yah**–who; **etaan**–these; **evam**–like this; **panch**–all five; **brahm-purushaan**–to brahm purushas (devotees); **swargasya lokasya dwaarpaan**–gate keepers of heaven; **veda**–knows–(6)

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिः ॥ ७ ॥

atha yadatah paro divo jyotir-deepyatey vishwatah prishtheshu sarvatah prishtheshu uttameshu-anuttameshu lokeshivdam vaava tadya-didam-asminnantah purushey jyotistasyaishaa drishtih–(7)

atha–and; **yad**–which; **atah**–from here; **parah**–away, ahead; **divah**–from heaven; **jyotih**–light, flame; **deepyatey**–is kindling, is glowing; **vishwatah**–of entire universe; **prishtheshu**–on the surface, on the roofs, on heights; **sarvatah prishtheshu**–from all sides on the surface

light is giving light in the mental canvas inside man. If that has to be actually sen then–(7)

See within your body. The warmth of that light is felt and experienced with contact–touch. The warmth felt of life by touching anyone is due to that brahm–radiance which is enlighting both brahmaand and pind. If you want to listen to it then hear closing your ears–like the thunder of clouds, like the cry of a bull, like the rustling sound of burning fire, can

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of earth, on peaks; **uttameshu**–most eminent, very high; **anuttameshu**–from where there is nothing better (elevated) i.e. beyond eminence or which are not excellent or of a low category or drawn down; **lokeshu**–on lokas; **idam vaava tad**–this (is) only that; **yad idam**–this which; **asmin**–this; **antah purushey**–within jeeva-purusha (with body); **jyotih**–is light; **tasya**–of that (light); **eshaa**–this; **drishtih**–is sight (perceptible sight)–(7)

यत्रैतदस्मिञ्छरीरे सꣳस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेतद् दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद॥ ८ ॥

yatraitad-asmin-shareerey sansparashenoshni-maanam vijaanaati tasyaishaa shrutir-yatrai-tat-karnaa-vapi grihya ni-nada-miva nadathu-iva-agney-iva jwalata upashrinoti tadetad drishtam cha shrutam chetyupaaseet chakshushyah shruto bhavati ya evam veda ya evam veda–(8)

yattra–in which time; **etad**–to this; **asmin**–this; **shareerey**–in the body; **sansparshena**–from touch; **ushni maanam**–to heat, warmth; **vijaanaati**–perceives; (and) **tasya**–of that (light); **eshaa**–this; **shrutih**–hearing, is actual hearing; **yattra**–in which time; **etad**–this; **karnou**–to ears; **apigrihya**–by blocking; **ninadam**–to noise, outcry; **iva**–like; **nadathuh iva**–like the roar (of a bull); **egneh iva jwalatah**–like (the sound-noise) of blazing fire; **upashrinoti**–(unstruck sound) is heard; **tad etad**–to that this (brahm);

this be heard? This is his mysterious sound within. Do not think brahm is not visible, or is not heard. He is visible, he is heard–worship him with this perception. He is visible, he is heard–who understands this, who perceives this, he is worthy of being seen by all, and his glory is heard everywhere–(8)

Third Chapter—(Fourteenth Section)

(Shaandilya–Vidya)

The brahm–radiance which has been just mentioned, all of this is 'brahm'. Brahm should be worshipped in this form–'ja+la+an'. One should understand 'ja' as meaning that universe is born from him. One shuld understand 'la' that it vanishes into him; should understand 'an' that this is being inspired from him. But should not limit himself only till

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drishtam–subject content of the eye; **cha**–and; **shrutam cha**–subject content of the ear; **iti**–like this (assuming); **upaaseet**–should worship; **chakshushyah**–worth seeing, who has powerful eyes, who sees far and subtle; **shrutah**–knowing the essential nature of the sense of hearing or famous; **bhavati**–becomes; **yah evam veda**–who perceives as such; **yah evam veda**–who perceives as such (repeating signifies respect and end of Section)–(8)

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत। अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत॥ १ ॥

sarvam khalvidam brahm tajjalaaniti shaanta upaaseet. atha khalu kratumayah purusho yathaa kratu asmin lokey purusho bhavati tathetah pretya bhavati sa kratum kurveeta–(1)

sarvam–all; **khalu**–with certainty; **idam**–this (visible animate inanimate); **brahm**–is brahm; **tat**–to him (brahm); **jalaan** (ja+la+an)–creator (ja); destroyer of all (la); who rears (preserves) all (an); **iti**–in this form; **shaantah**–with calm mind; **upaaseet**–should worship, meditate; **atha khalu**–

'devotion'–should perform 'karma'–action, deed–because a human is full of action–'karmamay'. Whatever karma he performs in this loka, he becomes that very kind in the future proceeding from here.' One should definitely perform karma–(1)

That brahm–radiance is 'manomay'–spiritual, 'vijyaanmay'–consciousness. Praan is his body; light (brightness) is his form; truth is his resolve; extensiveness of space is his atma or he is spread in the mental canvas. He is competent of entire karmas, he fulfils all desires, he is the

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and; **kratumayah**–full of deed, disinterested in result of action; **purushah**–(becomes, is), jeevaatma–individual soul; **yathaakratuh**–like the one who performs karma; **asmin**–this (mortal–earth); **lokey**–in loka (in life); **purushah**–jeevaatmaa, (pervading in the body form) **bhavati**–is **tathaa**–just that sort (according to those karmas); **itah**–from here, from this loka; **pretya**–after death, after departing; **bhavati**–happens (hence); **sah**–that (jeeva); **kratum**–(noble) karma; **kurveet**–should perform–(1)

मनोमयः प्राणशरीरो भारूपः सत्यसंकल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ॥ २ ॥

manomayah praana shareero bhaaroopah satya sankalpa aakaash-aatmaa sarva-karmaa sarvakaamah sarvagandhah sarvarasah sarvamidam abhyaatto-avaakya-naadarah–(2)

manomayah–of mind (reflective power); **praan-shareerah**–of having body features of praan; **bhaa-roopah**–lustrous; **satyaasankalpah**–who has truthful (highest) resolve; **aakaashaatma** (aakaash+atma)–diffused–spread through in mental canvas of heart or exists extensively in space (brahm); **sarvakarmaa**–who carries out all karmas; **sarvakaamah**–who is performer of all kind of desires; **sarvagandhah**–who smells all fragrance; **sarvarasah**–who relishes extracts of all matter; **sarvam idam**–in this entire

source of all fragrance, he is total bliss, whatever exists here—his radiance exists in all of them, he is devoid of speech, he is devoid of the notion of honour and dishonour—(2)

That light is my atma, that is within my heart smaller than a grain of anna, as well as millet, mustard seed, blade of grass and rice; and that spiritual light present within my heart is greater than earth, is larger than outer space, is even larger than heaven. It is bigger than all these lokas. The dark, large material world of the entire universe cannot stay even before

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(body); **abhi+aattah**—spread all over; **avaakee**—indescribible, who is not a subject of speech; **anaadarah**—not attached to material objects; detached—(2)

एष म आत्माऽन्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा एष म आत्माऽन्तर्हृदये ज्यायान् पृथिव्या ज्यायानन्तरिक्षा-ज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥ ३ ॥

esha ma aatmaa-antar-hridaye-anuyaan-vreehervaa yavaad-vaa sarshapaad vaa shyaamaakaad vaa shyaamaak-tandulaad vaa esha maa aatmaa antar hridaye jyaayaan-prithivyaa jyaayaan antarikshaat jyaayaandivo jyaayaan ebhyah lokebhyah—(3)

eshah—this; **mey**—my; **aatmaa**—jeeva atma; **antah hridaye**—in the middle of heart (is present); **aneeyaan**—very subtle (tiny); **vreehey**—from rice; **vaa**—also; **yavaad vaa**—or from millet; **sarshapaad vaa**—or from the seed of mustard; **shyaamaakaad vaa**—or from anna; **shyaamaak-tandulaad vaa**—or from a quarter of rice; **eshah**—this; **mey**—my; **aatmaa**—pervasive brahm; **antah hridaye**—in the mental canvas; **jyaayaan**—much bigger (most eminent); **prithivyaah**—from earth; **jyaayaan**—much bigger; **antarikshaat**—from cosmos; **jyaayaan**—much greater; **divah**—from heaven; **jyaayaan**—much bigger; **ebhyah**—these; **lokebhyah**—from lokas (these three lokas all combined are smaller than brahm (extensive atma) in my atma, because these are inanimate, whereas he is boundless, conscious and

a ray of that ultimate spiritual power–(3)

That universal spirit is the doer of all deeds, fulfills desires, is the source of all smell, is total bliss, is omnipresent devoid of speech, beyond esteem, there is no effect of respect–disrespect on him. That very atma is within my heart, he is brahm, after release from here I will attain him–whoever has such faith will undoubtedly reach brahm. This is declared by Shandilya-is declared by Shandilya.–(4)

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blissful)–(3)

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्माऽन्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति। यस्य स्यादद्धा न विचिकित्साऽस्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥ ४ ॥

sarva karmaa sarva kaamah sarva gandhah sarva rasah sarvam idam abhyaatto-vaakya-naadara eshaa ma aatmaa antarhridaya etat brahmaitam itah pretyaabhi sambhavitaa smeeti. yasya syaadadwaa na vichikitsaa-asteeti ha smaah shaandilyah shaandilyah–(4)

sarvakarmaa–(that brahm also) (creation of universe etc) doer of all deeds; **sarvakaamah**–fulfils desires; **sarvagandah**–all smell is in him; **sarvarash**–totally blissful; **sarvam idam**–to (in) all this (entire creation and jeevaatmaa); **abhyaattah**–all pervasive; **avaakee**–beyond reach of speech, beyond description; **anaadarah**–free of respect (partiality or attachment), impartial; **eshah aatmaa**–this very God; **mey**–my; **antah hridaye**–within the heart (exists into my own atma); **etad**–this; **brahm**–is the greatest, is God; **etam**–to this atma like brahm (God); **itah**–from here; **pretya**–after death, in the other loka; **abhi sambhavitaasmi**–will attain; will get engrossed in that; **iti**–this (thought); **yasya**–whichever (of devotee); **syaad**–be; **shraddhaa**–as a consequence; (and) **na**–no; **vichikitsaa**–doubt; **asti**–is; **iti**–this; **ha sma aah**–says, has said; **shaandilyah**–shaandilya (rishi)–(4)

Third Chapter—(Fifteenth Section)

(Self-control of praans is Akshaya–kosh)

There is one akshaya–kosh, as if a basket of treasure, whose space is the abdomen–stomach, the earth are feet. This basket never decays, never gets worn out. It is such a great treasure that the four directions are its corners (shields); heaven is its opening above, this treasure is the diposit-station of all wealth. In this vast-treasury this universe, that is this entire creation, prosperity, happiness etc. are present and kept as wealth assets–(1)

The east course of this universal basket are yajna-offerings, the south course is tolerance of conflicts, the west

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अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं बिलꣳस एष कोशो वसुधानस्तस्मिन्विश्वमिदꣳ श्रितम्॥ १ ॥

antarikshodarah kosho bhoomibudhno na jeeryati disho hyasya sraktayo dyou-rasyottaram bilam sa esha kosho vasudhaanas-tasmin-vishwam-idam shritam–(1)

antariksh+udarah–which has vast space like abdomen (mid part); **koshah**–(is world form, brahmaand form) kosh (treasure, basket, chest, coffer); **bhoomibudhnah**–(whose) source–origin is earth–(lower part), base (lower part of chest); **na**–never; **jeeryati**–(with eternal flow) weakens, lessens, remains the same; **dishah hi**–directions alone; **asya**–of this kosh (basket); **sraktayah**–are angular (that is protection all over, shield); **dyouh**–heaven; **asya**–of this; **uttaram**–of top; **bilam**–opening, gap (so that something can be taken out); **sah eshah koshah**–that this kosh (basket); **vasudhaanah**–who holds vasus–treasures or who holds the abodes of all eight vasus etc. within; **tasmin**–in that kosh (brahmaand) alone; **vishwam**–entire universe; **idam**–this; **shritam**–is dependent, is situated–(1)

तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूता नामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदꣳ रोदिति। सोऽहमेतमेवं वायुं दिशां वत्सं वेद मा पुत्ररोदꣳ रुदम्॥ २ ॥

course is state–valiance etc., north course is grace–beauty. The child of these directions is vaayu–is praan, in other words the most invaluable–treasure of this akshay-kosh is the life-force. Whoever perceives the child of directions–to vaayu to praan–in this manner–he does not shed tears on separation of the child. Therefore, I understand vaayu–praan–the child of directions, that is why I do not shed tears on separation–(2)

(The most invaluable treasures amongst all the treasures in this universal basket is a son, but greater treasure than son

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tasya praachee digjuhoornaam sahmaanaa naama dakshinaa raajyee naama prateechee subhootaa naamodeechee taasaam vaayurvatsah sa ya etamevam vaayum dishaam vatsam veda na putra rodam roditi. so-aham-etam-evam vaayum dishaam vatsam veda maa putra rodam rudam–(2)

tasya–of that (brahmaand-kosh); **praachee**–east; **dig**–direction, side; **juhooh**–yajna offering (karma-kaand); **naam**–is the name (yajna–offering etc. are east-side of that kosh); **sahmaanaa**–tolerance, penance; **naam**–naamed; **dakshinaa**–are south course (side); **raajyee**–divine disposition, restriction; **naam**–named; **prateechee**–is west (direction-side); **subhootaa**–beauty, virtuous creation; **naam**–named; **udeechee**–is north (direction–side); **taasaam**–of those directions; **vaayuh**–vaayu (praan, jeevaatmaa–individual soul); **vatsah**–is dear calf–child (who consumes milk-bhoktaa); **sah yah**–he who; **etam**–this; **evam**–(of) this kind; **vaayum**–to vaayu (praan); **dishaam**–of all directions; **vatsam**–dear calf; **veda**–knows; **na**–never; **putra rodam**–weeps for the son (absence of, or being uncultured); **roditi**–weeps, becomes sad (he never feels the absence of an able son); **sah aham**–(rishi counsels) that I; **etam evam dishaam vatsam**–this, to the child of such courses; **veda**–have perceived, understood (therefore I); **maa**–do not, never; **putrarodam**–weep the absence of an able worthy son; **rudam**–have wept (was grieved)–(2)

is praan, restraint–self control, to obtain power over praan. I have attained that therefore I have treasure of treasures, basket of baskets–akshaya kosh or basket of treasure. This is the intention of this).

I, with this means, with all resources–may attain 'akshayakosh'; may attain 'praan' with all means; may attain 'bhooh' with all means; may attain 'bhuvah' with all means; may attain 'swah' with all means–(3)

Whatever I have stated that I may attain 'praan', because all this existence is just praan–that is why whatever there is

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अरिष्टं कोशं प्रपद्येऽमुनाऽमुनाऽमुना। प्राणं प्रपद्येऽमुनाऽमुनाऽमुना। भूः प्रपद्येऽमुनाऽमुनाऽमुना। भुवः प्रपद्येऽमुनाऽमुनाऽमुना। स्वः प्रपद्येऽमुनाऽमुनाऽमुना॥ ३॥

arishtam kosham prapadye-amunaa-amunaa-amunaa. praanam prapadye-amunaa-amunaa-amunaa. bhooh prapadye-amunaa-amunaa-amunaa. bhuvah prapadye-amunaa-amunaa-amunaa. swah prapadye-amunaa-amunaa-amunaa–(3)

arishtam–not perishable, without self accident; **kosham**–to this universal treasure; **prapadye**–I may attain; **amunaa-amunaa-amunaa**–with this–this–this (means), with each recourse; **praanam**–to praan–energy (life force); **prapadye**–I may attain; **amunaa-amunaa-amunaa**–with every possible 'disastrous' recourse; **bhooh**–to 'bhooh' (indicated ahead); **prapadye**–I may attain; **amunaa-amunaa-amunaa**–with every possible 'disastrous' means; **swah**–to swah (explained later); **prapadye**–I may attain; **amunaa-amunaa-amunaa**–with every possible disastrous recourse–(3)

स यदवोचं प्राणं प्रपद्य इति, प्राणो वा इदꣳ सर्वं भूतं, यदिदं किंच तमेव तत्प्रापत्सि॥ ४॥

sa yad-vocham praanam prapadya iti, praano vaa idam sarvam bhootam, yadidam kincha tameva tat praapatsi–(4)

in akshaykosh of the universe, I may attain all that–(4)

Whatever I have said that I may attain 'bhooh', the meaning of this is that the wealth lying in the universal treasure–earth, space, heaven be attained by me–(5)

Whatever I have said that I may attain 'bhuvah', the purpose is that the wealth lying in the universal treasure–

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sah–that, he (I); **yat**–what; **avocham**–said; **praanam prapadye**–may attain life-force; **iti**–this (the object of that is this that); **praanah vai**–praan alone; **idam sarvam bhootam yad idam kincha**–all these are existent creations and also whatever exists; **tam eva**–to that (praan) alone; **tat**–to that (which has determined form); **praapatsi**–I have may attain (this was what I meant from that sentence)–(4)

अथ यदवोचं भूः प्रपद्य इति, पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम्॥ ५॥

atha yadvocham bhooh prapadya iti, prithiveem prapadye-antariksham prapadye divam prapadya ityeva tad-vocham–(5)

atha–and; **yad avocham**–what I had stated; **bhooh prapadye**–may attain 'bhooh'; **iti**–this (sentence); **prithiveem prapadye, antariksham prapadye, divam prapadye**–may attain (all three) earth, space and heaven; **iti eva**–with this (in meaning, with aim); **tad**–that (sentence); **avocham**–had stated–(5)

अथ यदवोचं भुवः प्रपद्य इत्याग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव तदवोचम्॥ ६॥

atha yadvocham bhuvah prapadya ityagnim prapadye vaayum prapadya aadityam prapadya ityeva tad vocham–(6)

atha–and; **yad avocham**–what I had stated (that); **bhuvah prapadye**–may attain 'bhuvah'; **iti**–this (sentence); **agnim prapadye, vyaayum prapadye, aadityam prapadye**–(master of earlier mentioned lokas) may attain

fire, air and sun be attained by me–(6)

Whatever I have said that I may attain 'swah', the purpose is the wealth lying in the universal treasure–rigveda, yajurveda and saamveda be attained by me–(7)

Third Chapter—(Sixteenth Section)

(Idea of celebacy till death through hypothesis of life as a yajna)

There are three periods of yajna-offering, morning (praatah)–central (madhya)–third (triteeya). Each period is called 'savan', praatah–savan, maadhyandin–savan, triteeya–savan. In praatah savan 24 words of 'gaayatree' are used, in maadhyandin-savan 44 words of 'trishtup' metre are used and in triteeya-savan 48 words of 'jagatee' metre are used. the deities of these three savans are 'vasu-rudra-aditya'– respectively.

In this Section this aspect of yajna–offering has been applied to life. This life is like a yajna. 'Vasu-brahmcharya' is

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to fire-air-sun; **iti-eva**–this alone (in meaning); **tad avocham**–stated that (affirmation)–(6)

अथ यदवोचः स्वः प्रपद्य इति। ऋग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम्॥ ७॥

atha yadvocham swah prapadya iti. rigvedam prapadye yajurvedam prapadye saamvedam prapadya ityeva tadvocham tadvocham–(7)

atha–and; **yad avocham**–what I had stated (that); **swah prapadye**–may attain 'swah'; **iti**–this (sentence); **rigvedam prapadye, yajurvedam prapadye, saamvedam prapadye**–(earlier mentioned agni etc. attained by divine rishis) may attain–understand rigveda-yajurveda-saamveda (trayi vidya featuring four vedas); **iti eva**–this alone (in meaning); **tad avocham**–stated that (affirmation); **tad avocham**–stated that (affirmation) (repetition signifies end of section)–(7)

praatah-savan; the first 24 years of life are as if 24 words of gaayatree being read in yajna offering. 'Rudra-brahmcharya' is maadhyandin-savan; 44 years of life are as if 44 words of trishtup being read in yajna offering. 'Aaditya-brahmcharya' is triteeya-savan; 48 years of life are as if 48 words of jagatee metre being read in yajna-offering. The rishi addresses human-society absorbed in conducted yajna–offerings etc.

This human is as if a yajna is happening. The first 24 years of his life, are as if praatah-savan of yajna. Comparing yajna and human life, he says that just as there are 24 words in gayatri, in yajna the period of gayatri metre is early morning, the deity of this period is vasu, similarly the first 24 years of a man's life are like a yajna, they are as if 24 words of gayatri, the first part of a mans life, that is, his early 24 years period of brahmcharya is the period of gayatri occuring at dawn. Just as the deity of praatah savan (morning period) of

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पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंꣳशतिवर्षाणि तत्प्रातःसवनं चतुर्विंꣳशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायत्ताः प्राणा वा व वसव एते हीदꣳ सर्वं वासयन्ति॥ १॥

purusho vaava yajnas-tasya yaani chaturvinshati-varshaani tatpraatah savanam chaturvinshatya-ksharaa gaayatree gaayatram praatah savanam tadasya vasavo-anvaayattaah praanaa vaa va vasava etey heedam sarvam vaasayanti–(1)

purushah–human-being (human life); **vaa va**–also; **yajnah**–(a kind of) is yajna (soma–offering); **tasya**–of that (soma offering like human life); **yaani**–which; **chaturvinshati**–(earlier) 24; **varshaani**–are years; **tat**–that; **praatah savanam**–(of soma–offering); period of morning time; **chaturvinshati+aksharaa**–which has 24 words; **gaayatree**–is gayatri (named) metre; **gaayatram**–consisting predomi-nantly mantras composed in gayatri metre; **praatah savanam**–is period of dawn; **tad asya**–then of (from) this yajna of life in the form of praatah savan; **vasavah**–vasu-

gayatri metre is vasu similarly the guide of 24 years of brahmcharya is vasu-brahmchari. Vasu and praan is one and the same, vasu brahmchari regulates praans. Praan is called vasu because all living beings dwell due to praans–(1)

If in a stage of 24 years of brahmcharya, if anyone presents obstacles in his brahmcharya, if anyone presents obstacles in his brahmcharya, then that brahmchari should address his praans and his vasu-form resolve of brahmcharya and assert–O praans! O vasus! I had resolved to maintain vasu-brahmcharya, nevertheless this was my praatah-savan, please make me capable that I may expand my resolve till

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deity or vasu named brahmchari; **anvaayattaah**–are connected; **praanaah vaa va**–praan alone (synonym of praans); **vasavah**–are vasu; **hi**–because; **etey**–these (praan); **idam sarvam**–to all this; **vaasayanti**–settle; provide shelter-dwelling–(1)

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनः सवनमनुसंतनुतेति माऽहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति॥ २॥

tam chedey-tasmin-vayasi kinchid-uptapetsa brooyaat-praanaa vasava idam mey praatah savanam maadhyandinam savanam-anusanta-nuteti maaham praanaanaam vasoonaam madhye yajno vilopseeya-ityudhaiva tata etya-gado ha bhavati–(2)

tam–to him (human or vasu-named brahmchari); **chet**–if; **etasmin**–this; **vayasi**–in span of life; **kinchid**–whatever, anyone; **uptapet**–troubles, causes hinderance; **sah**–he (man or brahmchari); **brooyaat**–should say; **praanaah vasavah**–vasu similar to praan; **idam**–this; **mey**–to my; **praatah-savanam**–to praatah savan, to 24 years; **maadhyandinam savanam**–(in) upto maadhyandin-savan; **anusantanut**–should bind, restrain; **iti**–this (should say); **maa**–never; **aham**–I; **praanaanaam vasoonaam**–of praan named vasus; **madhye**–in the midst; **yajnah**–(to) life-yajna;

my maadhyandin-savan, I may become rudra-brahmchari, my yajna of life may not disappear while reaching till praan-like vasu-brahmcharya. He uplifts with such resolve, is free of spiritual deterioration–(2)

The 44 years of man, are as if maadhyandin-savan of yajna. There are 44 words of trishtup metre in yajna; the period of trishtup metre is in mid-day; the deity of this period is rudra. Forty four years of man are 44 words of trishtup; brahmcharya of the second period of age is period of madhya-din (mid-day) of trishtup; just as the deity of trishtup

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vilopseeya–may cause to vanish, destroy; **iti**–(saying) like this; **ud**–elevated; **ha eva**–certainly; **tatah**–from that (obstacle, difficulty); **eti**–attains; (ud eti–he rises above that suffering, is free of trouble); **agadah**–free of obstacles, healthy; **ha**–inevitably; **bhavati**–becomes–(2)

अथ यानि चतुश्चत्वारिꣳशद्वर्षाणि तन्माध्यन्दिनꣳ सवनं चतुश्चत्वारिꣳशदक्षरा त्रिष्टुप् त्रैष्टुभं माध्यन्दिनꣳ सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा रुद्रा एते सर्वꣳ रोदयन्ति ॥ ३ ॥

atha yaani chatush chatwaarinshad-varshaani tanmaadhyandinam savanam chatush chatwaa rinshad akshara trishtup traishtubham maadhyandinam savanam tadasya rudraa anvaayattaah praanaa vaava rudraa etey heedam sarvam rodayanti–(3)

atha–and; **yaani**–which; **chatush chatwaa rinshad**–forty four; **varshaani**–(of life) are years; **tat**–those; **maadhyandinam savanam**–(this yajna of life–of the age of man) happening to be in mid-day is like period of soma-offering; **chatushchatwaa-rinshad+aksharaa**–having 44 words; **trishtup**–is trishtubh metre; **traishtubham**–attached with mantras having trishtubh metres; **maadhyandinam savanam**–maadhyandin savan (happens to be); **tad**–then; **asya**–of (in) this (yajna of life in the form of maadhyandin savan); **rudraah**–eleven rudra deities or rudra-named brahmchaari; **amvaayattaah**–are related; **praanaah vaa**

of maadhyandin-savan is rudra, similarly the guide of second part of brahmcharya of these 44 years of man's life is rudra-brahmchari. Rudra and praan is one and the same, rudra-brahmchari controls praans to such an extent that it supposedly makes them weep. Praan is called rudra because when they do depart, then all begin to weep–(3)

In a state of 44 years of brahmcharya, if anyone puts obstacles in his brahmcharya, then that brahmchari should address his resolve of brahmcharya to his praans and rudra form–O praans! O rudras! I had decided to maintain rudra-brahmcharya, nevertheless this was my maadhyandin-savan,

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va rudraah–the name of praans is rudra (meaning of rudra is praan); **hi**–because; **etey**–these (praans); **idam sarvam**–to all this world of (living beings); **rodayanti**–(at the time of exiting the body) causes to weep–(3)

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनꣳ सवनं तृतीयसवनमनुसंतनुतेति माऽहं प्राणानां रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

tam chedey-tasmin-vayasi kinchit-upatapetsa brooyaat-praanaa rudraa idam mey maadhyan-dinam savanam triteeya-savanam-anusantanu-eti maaham praanaanaam rudraanaam madhye yajno vilopseeya-ityudhaiva tata etyagado ha bhavati–(4)

tam–to him (purusha or rudra-named brahmchari); **chet**–if; **etasmin vayasi**–in this life (part of); **kinchit**–any, anyone; **upatapet**–cause distress, obstacle; **sah brooyaat**–he should say; **praanaah rudraah**–rudra-named praan; **idam mey maadhyandinam savanam**–to my this maadhyandin-savan, to 44 years; **triteeya savanam**–till triteeya-savan; **anusantnut**–connect, reach (these praans may not part my company); **iti**–this (should say); **maa**–never; **aham**–I; **praanaanaam rudraanaam**–(in the existence) of rudra named praans; **madhye**–in the middle; **yajnah vilopseeya**–may destroy my life-yajna; **iti**–like this (on

please make me this capable that I may expand my resolve till triteeya-savan, I may become aditya-brahmchari, my life of yajna may not disappear while reaching praan like rudra-brahmcharya. He elevates with such resolve, is free of spiritual deterioration–(4)

Those 48 years of man, are as if triteeya-period of yajna. Yajna has 48 words of jagatee-metre, the time of jagatee-metre is in the third-period; the deity of this third period is aditya. Forty eight years of man are 48 words of jagatee; the third part of brahmcharya of life is period of jagatee; just as the deity of jagatee-metre's triteeya-savan is aditya, similarly the guide of third part of man's life of this 48 years of brahmcharya is adtya-brahmchari. Aditya and praan is one

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saying); **ha eva**–definitely; **tatah**–from that (obstacle); **ud eti**–uplifts, is free of difficulty; **agadah ha bhavati**–inevitably becomes healthy and free of difficulty–(4)

अथ यान्यष्टाचत्वारिँ शद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिँ शदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावाऽऽदित्या एते हीदँ सर्वमाददते ॥ ५ ॥

atha yaani-ashtaa chatwaarinshad-varshaani tat-triteeya-savanam ashtaa chatwaarinshad aksharaa jagatee jagatam triteeyasavanam tadasyaadityaa anvaayattaah praanaa vaavaadityaa etey heedam-sarvam-aadadatey–(5)

atha–and; **yaani**–which; **ashtaa chatwaa rinshad**–forty eight; **varshaani**–(life, of age of man) are years; **tat**–those; **triteeya-savan**–are like third period; **ashtaa chatwaa rinshad+aksharaa**–which has forty eight words; **jagatee**–is jagati metree; **jaagatam**–combined with mantras of jagati metre; **triteeya savanam**–is triteeya savan; **tad**–then; **asya**–of (in) this yajna of life-age of man similar to triteeya savan; **aadityaah**–twelve aditya or aditya-named brahmchari; **anvaayataah**–are related; **praanaah vaa va aadityaah**–praans are aditya, name of praans is aditya; **hi**–because; **etey**–

and the same, praans of aditya brahmchari are pure and regulated like the sun. Praan is called aditya for the reason because just as aditya holds all, in the same way praan also holds all organs of senses of the body–(5)

If in state of 48 years of brahmcharya, anyone presents an obstacle in his brahmcharya, then that brahmchari should address his praans and his aditya-like resolve of brahmcharya, O praans! O aadityas! I had decided to maintain aditya-brahmcharya, nevertheless this was my triteeya-savan, please make me capable that I may expand my resolve throughout life, may remain brahmchari till death, my life of yajna may not disappear while reaching praan like aditya-brahmcharya.

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these (aditya named praan); **idam sarvam**–to all this (world of living beings); **aadidatey**–holds, provides shelter, makes one's own–(5)

तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसंतनुतेति माऽहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति॥ ६ ॥

tam chedey-tasmin-vayasi kinchid-upatapetsa brooyaat-praanaa aadityaa idam mey triteeya-savanam-aayu-anusantanu-teti maaham praanaam-aadityaanaam madhye yajno vilopseeya-etyudhaiva tata etyagado haiva bhavati–(6)

tam–to him (purusha or aditya named brahmchari); **ched**–if; **etasmin vayasi**–in this life (of 48 years); **kinchid**–anyone, whatever; **uptapet**–causes distress, brings obstacles; **sah brooyaat**–he should say; **praanaah aadityaah**–aditya named praan; **idam**–this; **mey**–my; **triteeya savanam**–to triteeya savan, to 48 years; **aayuh**–till (total of man's) age; **anusantanut**–connect; **iti**–this (should say); **maa aham**–never I; **praanaanam aadityaanaam**–(in the course of existing) of aditya named praans; **madhye**–in the middle; **yajnah**–to yajna of life; **vilopseeya**–I destroy; **iti**–like this (on saying); **ha eva**–definitely; **tatah**–from that (obstacle–

He elevates with such resolve, is free of spiritual deterioration–(6)

A story is in vogue that Mahidas, son of Itaraa had stated knowing this fully well–O hinderance in my brahmcharya!



116 years old Mahidas rishi, son of aditya-brahmchari Itaraa

distress); **ud eti**–uplifts, is free of danger; **agadah ha eva bhavati**–definitely becomes free of worry–(6)

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि योऽहमनेन न प्रेष्यामीति। स ह षोडशं वर्षशतमजीवत्प्र ह षोडशं वर्षशतं जीवति य एवं वेद॥७॥

why are you troubling me? I will never fall with your blow. It is said that Mahidas lived upto 24+44+48=116 years with this resolve. Whoever understands this mystery he lives upto 116 years–(7)

Third Chapter—(Seventeenth Section)

In this Section as well human life has been indicated as a yajna–full of yajna. There are five sections of yajna–deekshaa, upasad, stut-shastra, dakshinaa and avabhrith. Human life is also of five types, the rishi states comparing each type of life with each type of section of yajna–

The one who eats, drinks but does not get engrossed in

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etadh sma vai tad-vidwaan-aah mahidaas etareyah sah kim ma etad-upatapasi yo-ahamanena na preshyaameeti. sa ha shodasham varsha-shatam-jeevatpra ha shodasham varsha shatam jeevati ya evam veda–(7)

etat–(to) this; **ha sma vai**–in ancient period; **tad**–to that (purusha-yajna); **vidwaan**–who knew; **aaha**–had stated; **mahidaasah**–Mahidas; **etareyah**–son of Itaraa; **sah**–he; **kim**–why; **mey**–to me; **etad**–this, like this; **upatapasi**–causes distress, causes obstacles; **yah aham**–which I; **anena**–from this (suffering, passion); **na**–never; **preshyaami**–will die; **iti**–like this (saying); **sah**–he; **ha**–with certainty; **shodasham varshathsham**–(24+44+48=116) upto one hundred and sixteen years; **ajeevat**–lived; **ha**–definitely; **shodasham varsha shatam**–upto 116 years; **pra jeevati**–attains life with excellence (age); **yah evam veda**–who perceives as such–(7)

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षा: ॥ १ ॥

sa yat-ashishishati yat-pipaasati yanna ramatey taa asya deekshah–(1)

sah–the one who (performer of purusha-yajna); **yah**–who; **ashishishati**–desires to eat; **yat**–who; **pipaasati**–desires

these, his life is as if a life of 'deekshaa'–(1)

The one who eats, drinks and gets engrossed in these, his life is as if a life of 'upasad'–(2)

The one who laughs a lot, eats a lot and indulges in sex, his life is as if a life of 'stut-shastra' it is a life of commended means by common people–(3)

The one who leads a life in penance, charity, simplicity,

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to drink (but); **yat**–the one who; **na**–does not; **ramatey**–(in eating or thirst) does not relish, does not get entangled, or (na ramatey–does not indulge in passion, sex); **taah**–they alone; **asya**–of this (yajmaan); **deekshaah**–are deekshaa (acceptance of yajna or cause of yajna observance)–(1)

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥

atha yad-ashnaati yat-pibati yad ramatey yad upasadai-reti–(2)

atha–and; **yad**–the one who; **ashnaati**–eats; **yat**–the one who; **pibati**–drinks; **yad**–the one who; **ramatey**–relishes these, gets caught, or indulges in sex; **tad**–he; **upasadaih eti**–is like upasad (textual variant–upasadaa+eva+iti–he is just a upasadaa)*–(2)

अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥ ३ ॥

atha yad-hasati yat-jakshati yat maithunam charati stuta-shastrai reva tadeti–(3)

atha–and; **yad**–the one; **hasati**–laughs; **yat**–who; **jakshati**–eats; **yat**–who; **maithunam charati**–indulges in sex, (he); **stuta shastraih**–with eulogised weapons (common people who praise such devices, with them); **eva**–alone; **tad**–that (life); **eti**–finds (similarity)–(3)

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ॥ ४ ॥

atha yattapo daana-maarjavam-ahinsaa satya-vachanam-iti taa asya dakshinaah–(4)

atha–and; **yat**–who; **tapah**–penance (conflict–

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* upasadan–a pupil

non-violence and truthfulness, his life is as if a life of 'dakshinaa'–(4)

When soma–essence is extracted out of soma–offering, then the word used is 'soshyati', meaning that he will extract soma–essence; when it is extracted, then the word used is 'asoshta', meaning that he has completed extraction of soma–essence. The verb 'soo' is used for 'extraction of essence' and for 'giving birth'–it is used in both meanings, hence whereas 'soshyati' and 'asoshta' in yajna means 'will extract essence' and 'extracted essence', these two meanings, these when related to man, 'soshyati' would mean 'will give birth' and 'asoshta' would mean 'gave birth'. In a life similar to a yajna, rebirth in human form of an individual is 'soshyati' and 'asoshta', means a man's rare birth is as if it is a distillation of soma-ras, and apart from 'soshyati' and 'asoshta' a man's death is 'avabhritha'–(ordained bath after yajna)–(5)

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endurance); **daanam**–offering, bestowing; **aarjavam**–simplicity; **ahinsaa**–non violence; **satyavachanam**–speaking truth (observing all five restraints); **iti**–these; **taah asya dakshinaah**–those of this (yajmaan–client of a priest who offers gratification for performing rituals) are donetion, charity–(4)

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥ ५ ॥

tasmaad-aahuh soshyatya-soshteti punarutpaadan-mevaasya tan-maranam-evaasyaa-avabhrithah–(5)

tasmaad–with that reason; **aahuh**–(when) it is said that; **soshyati**–will extract the juice of soma creeper or produce an offspring; **asoshta**–extracted juice or produced an offspring; **iti**–like this; **punah**–again; **utpaadanam**–(in form of a son) to be born; **eva**–precisely; **asya**–of this (yajmaan); **tat**–is that (offerring); **maranam**–(in the end) relinquishing body; **eva**–alone; **avabhrithah**–(is) ordained bath after yajna–(5)

This mystery of understanding life as yajna-may (replete with yajna) was explained by awesome Aangiras to Krishna son of Devaki and his entire curiosity was satisfied. The awesome rishi explained to Krishna that on nearing the end one should utter these three sentences–'akshitam asi'–O God! you are immortal, 'achyutam asi'–O God! you are perpetual, 'praan–sanshitam asi'–O God! you are more subtle than praan. There are two richas on this–(6)

The light that is kindling away from heaven, which is the cause of more ancient than a immemorial object,

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तद्धैतद् घोर आंगिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंशितमसीति। तत्रैते द्वे ऋचौ भवतः ॥ ६ ॥

tad-etad ghor aangirasah krishnaay devakee-putraayoktwo-vaacha-pipaasa eva sa babhoova so-antavelaayaam-etat-trayam pratipadye-taakshi tamasya chyutamasi praanasan shitam aseeti. tattraitey dwey richou bhavatah–(6)

tad ha etat–that to this (knowledge of prusuha-yajna); **ghorah**–known as awesome; **aangirasah**–son of Angiraa; **krishnaay**–(to) Krishna; **devakeeputraaya**–son of Devaki; **uktwaa**–counselled; **uvaacha**–(about himself) explained that; **apipaasah**–from without thirst (from desire); **eva**–alone; **sah**–he (awsome); **babhoova**–became; **sah**–that man (who performs life-yajna); **antavelaayaam**–at the time reaching the end (of death); **etat**–this; **trayam**–to three; **pratipadyet**–should do, say, think; **akshitam**–immortal, **asi**–you are; **achyutam**–who is eternal-perpetual; **asi**–you are; **praan-sanshitam**–more subtle than praan; **asi**–you are; **iti**–this (may come upon three sentences); **tattra**–on that subject; **dwey**–two; **richou**–richas; **bhavatah**–exist–(6)

आदित्प्रत्नस्य रेतसो ज्योतिष्पश्यन्ति वासरम्। परो यदिध्यते दिवा ॥ ७ ॥

aaditpratnasya retaso jyotishpashyanti vaasaram. paro yadi dhyatey divaa–(7)

devotees, worship that perpetual unlimited radiance–(7)

The flame that is seen away from the dark, seeing that we may rise above. Seeing that peaceful light we may attain the eminent light of the sun which is a deity amongst deities, and following from that we may attain brahmjyoti which is supreme amongst all lights–supreme amongst all lights–(8)

Third Chapter—(Eighteenth Section)

(Coordination of speech, praan, eye, ear of pind [1] with fire, air, sun, direction of brahmaand [2])

One should worship mind as a symbol of brahm in spiritual contemplation (adhyaatma) while worshipping

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aat–definitely; **it**–precisely; **pratnasya**–old, ancient, entire; **retasah**–of lustre, of seed; **jyotih**–to radiance; **pashyanti**–sight, see; **vaasaram**–all day; **parah**–away, ahead; **yad**–which; **idhyatey**–is kindled; **divaa**–in the day–(7)

उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरꣳस्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति॥ ८॥

udwayam tamasaspari jyotih pashyant uttaram swah pashyant uttaram devam devatraa suryamaganma jyotiruttamam-iti yotiruttamam-iti–(8)

ud–above; **vayam**–we; **tamasah**–from darkness; **pari**–everywhere; **jyotih**–to light; **pashyantah**–seeing; **uttaram**–(from before) very much above; **swah**–heaven, to a state of bliss; **pashyantah**–perceiving; **uttaram**–very much above; **devam**–divine; **devatraa**–amongst deities or protector of deities as well; **sooryam**–creator of the universe, initiator of the world; **aganma**–attained, perceived; **jyotih**–radiant; **uttamam iti**–above all, best; **jyotih uttamam**–to the most eminent light; **iti**–these are the richas–(8)

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च॥ १॥

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1. Microcosm 2. Macrocosm

brahm in this body similar to 'pind'–microcosm. One should worship space as a symbol of brahm in divine agency (adhidaivat) while worshipping brahm in the universe similar to 'brahmand' (macrocosm). These devotions have been advised by the rishis–(1)

This brahm consists of four stages–steps–supports or charan. Speech is the charan of mind that is, brahm; praan, eye, ear are charans. This is adhyaatma. Fire is charans of

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mano brahmetyu-upaaseeta-etya-adhyaatmam-athaa adhidaivatam-aakaasho brahmetyu-bhayamaadishtam bhavatya dhyaatmam chaadhi daivatam cha–(1)

manah–of mind; **brahm**–brahm (greatest of all, significant); **iti**–in such manner; **upaaseet**–should worship; **iti**–this; **adhyaatmam**–(is a statement) related to atma (pind); **atha**–now; **adhidaivatam**–(is a statement that) related to divine being (brahmaand); **aakaashah**–space alone; **brahm**–is brahm; **iti**–in such manner; **ubhayam**–both precisely **aadishtam**–indicated; **bhavati**–are; **adhyaatmam cha adhidai-vatam cha**–(statement) adhyaatma and adhidaivat–(1)

तदेतच्चातुष्पाद् ब्रह्म। वाक्पादः प्राणः पादश्चक्षुःपादः श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद आदित्यः पादो दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च॥ २॥

tad-etad-chatushpaad brahm. vaakpaadah praanah paadash chakshuh paadah shrotram paada itya-adhyaatmam-athaadhi-daivatam agni paado vaayuh paada adityah paado dishah paada ityu-bhaya mevaadishtam bhavatya adhyaatmam chaivaadhi-daivatam cha–(2)

tad–so; **etad**–this (having appearance of mind); **chatushpaad**–of four supports (foundations); **brahm**–is brahm; **vaak paadah**–speech (is first) step; **praanah paadah**–praan or breath (is second) step; **chakshuh**

space that is brahm; air, sun, directions are charans. This is adhidaivat. Both these adhyaatma (pind-related) and adhidaivat (brahmaand-related) devotions have been advised by the rishis–(2)

Speech in pind is one of the four charans of 'mind that is, brahm'. This is kindled and radiant with the charans of the agni-jyoti (fire-light) of 'space that is, brahm' of brahmaand. That devotee who perceives as such remains radiant and kindled with glory, fame and brahm-lustre–(3)

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paadah–eye (is third) step; **shrotram paadah**–ear (is fourth) step; **iti**–this; **adhyaatmam**–is exposition of mind–brahm; **atha**–ahead; **adhidaivatam**–of space-brahm (exposition is this that); **agnih paadah**–(divinity of space-brahm) agni is step (first); **vaayuh paadah**–vaayu is (second) step; **aadityah paadah**–sun is (third) step; **dishah paadah**–directions are (fourth) step; **iti**–like this; **ubhayam eva aadishtam bhavati adhyaatmam cha adhidaivatam cha**–in this way there is exposition of both adhyaatma and adhidaivat–(3)

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद॥ ३॥

vaageva brahmanah cha turthah paadah so-agninaa jyotishaa bhaati cha tapati cha bhaati cha tapati cha keertyaa yashasaa brahmaa varchasena ya evam veda–(3)

vaag eva–speech alone; **brahmanah**–of mind that is,-brahm; **chaturthah**–is one of the four steps; **paadah**–is step; **sah**–that (speech step); **agninaa**–(steps of spiritual space that is,-brahm) from agni (of); **jyotishaa**–from light (from energy); **bhaati**–shines; **cha**–and; **tapati cha**–provides warmth, heat; (bhaati cha tapati cha–is capable in its function); **bhaati cha tapati cha**–glows and gets heated, influences others; **keertyaa, yashasaa, brahma varchasena**–from fame (eulogy), glory (renown) and from brahm-lustre; **yah evam veda**–who perceives as such–(3)

Praan in pind is one of the four stages of 'mind that is, brahm'. This is kindled and radiant with the stage of vaayu-jyoti (air-light) of 'space that is, brahm' of brahmaand. That devotee who perceives as such remains radiant and kindled with glory, fame and brahm-lustre–(4)

Eye in pind is one of the four charans of 'mind that is, brahm'. This is kindled and radiant with the charans of aaditya-jyoti (sun-light) of space that is, brahm of brahmaand.

प्राणः एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ४ ॥

praanah eva brahmanah cha turthah paadah sa vaayunaa jyotishaa bhaati cha tapati cha bhaati cha tapati cha keertyaa yashasaa brahma varchasena ya evam veda–(4)

praanah eva–praan alone; **brahmanah**–(mind form) of brahm; **chaturthah**–one of the four; **paadah**–is step; **sah**–that (praan); **vaayunaa**–(step of space that is, brahm) from vaayu (of); **jyotishaa**–with light (with energy); **bhaati cha tapati cha**–is capable in its function; **bhaati cha tapati cha**–glows and gets heated; **keertyaa, yashasaa, brahma varchasena**–from fame, glory and brahm lustre; **yah evam veda**–who perceives as such–(4)

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥ ५ ॥

chakshu reva brahmanash chaturthah paadah sa aadityena jytishaa bhaati cha tapati cha bhaati cha tapati cha keertyaa yashasaa brahma varchasena ya evam veda–(5)

chakshuh eva brahmanah chaturthah paadah–eye alone (mind form) is the fourth step (one amongst four) of brahm; **sah**–that step (similar to eye); **aadityena**–(step of space that is brahm) from (of) the sun; **jyotishaa**–from light (from energy); **bhaati cha tapati cha**–is capable in its

That devotee who perceives as suchh remains radiant and kindled with glory, fame and brahm-lustre–(5)

Ear in pind is one of the four charans of 'mind that is, brahm'. This is kindled and radiant with the charan of dig-jyoti (directions-light) of space that is, brahm of brahmaand. That devotee who perceives as such remains radiant and kindled with glory, fame and lustre–(6)

Third Chapter—(Nineteenth Section)

'Aditya is brahm'–this is the writ of maharshis. Let us explain this directive–at first this universe was 'asat', was

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function; **bhaati cha tapati cha**–glows and burns; **keertyaa, yashasaa, brahma varchasena**–with fame, glory and brahm lustre; **yah evam veda**–who perceives as such–(5)

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद॥ ६ ॥

shrotram eva brahmanash chaturthah paadah sa digbhir-jyotishaa bhaati cha tapati cha bhaati cha tapati cha keertyaa yashasaa brahma varchasen ya evam veda ya evam veda–(6)

shrotram eva–ear alone; **brahmanah**–(in the form of mind) of brahm; **chaturthah**–one in four (fourth); **paadah**–is step; **sah**–that (ear); **digbhih**–with (of) directions; **jyotishaa**–with light, with power; **bhaati cha tapati cha**–is capable in its function; **bhaati cha tapati cha**–glows and burns (influences others); **keertyaa, yashasaa, brahmaa varchasena**–with fame, with glory and with brahm lustre; **yah evam veda**–who perceives as such–(6)

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत्। तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम्॥ १ ॥

aaditya brahmetyaa-aadeshastasya-upavyaa-khyaanam-asat-eva-idam-agrey aaseet. tat-sadaaseet-tat-

unknown. That brahm at that time was 'sat', was evident. Brahm revealed his power, and commenced rotation of egg shaped pind in the form of nature. And that egg was hatched in an era. It broke into two parts, the egg changed in two heads–destinies–one of silver shade and the other of gold–(1)

The silver part of this egg is this earth, the gold part is heaven. The after birth memberane of the egg are mountains,

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sambhavat-tadaandam nirvartat tat-samvatsarasya maatraamashayata tanni rabhidyata tey aandakapaaley rajatam cha suvarnam chaabhavataam–(1)

aadityah–sun alone; **brahm**–(greater than all) is brahm; **iti**–this; **aadeshah**–(of brahm scholars) is directive or counsel (is an utterance); **tasya**–of that (aditya-brahm); **upavyaa-khyaanam**–is again an exposition; **asat**–(functionally non existent); **eva**–precisely; **idam**–this (aditya-brahm); **agrey**–(from composition of creation) at first; **aaseet**–was; **tat**–that (in fact); **sad**–(in causal form) was existent; **tat**–that; (aditya-brahm); **sambhavat**–was born, appeared; **tad**–that; **aandam**–like an egg (in form of hiranya-garbha–golden foetus–formed from the seed of the self-existent being); **niravaratat**–was born; **tat**–that egg. **samvatsarasya**–of one year; **maatraam**–measure upto extent (period); **ashayat**–slept (kept lying in the same form) or hatched it; **tad**–that; **nirabhidyat**–(in two sections) broke; **tey**–those; **aaudakapaaley**–(that hiranya garbha) both sections of the egg (shells, covers); **rajatam**–silver; **cha**–and; **suvarnam**–gold; **cha**–and; **abhavataam**–became–(1)

तद्यद्रजतः सेयं पृथिवी यत्सुवर्णः सा द्यौर्यज्जरायु ते पर्वता यदुल्बः स मेघो नीहारो या धमनयस्ता नद्यो यद् बास्तेयमुदकः स समुद्रः ॥ २ ॥

tadyad rajatam seyam prithivee yat-suvarnam saa dyour-yajjaraayu tey parvataa yadulbam sa megho neehaaro yaa dhamana yastaa nadyo yad baastey-yamudakam sa samudrah–(2)

tad–that; **yad**–which; **rajatam**–in the form of silver

the lining are clouds and dew, the arteries are rivers, the water of the mid-part–urine–that is the sea–(2)

The life that emerged out of this egg, that is precisely aditya-sun. When sun was emerging, then 'uloolav' that is 'uroorava' (many sounds), high (loud) sounds occurred, all living creatures stood up, and their desires were awakened.

(part of egg); **saa iyam**–that this; **prithivee**–is earth; **yat**–which (part); **suvarnam**–was gold (became); **saa dyouh**–that is heaven; **yat**–which (in that egg); **jaraayu**–(was) after birth memberane; **tey parvataah**–those are mountains; **yad ulbam**–which was foetus–knot (cord); **sah**–that; **meghah**–cloud; (samegah–alongwith clouds); **neehaarah**–(and) mist (existent); **yaah**–which; **dhamanayah**–veins, were nerve; **taah**–those; **nadyah**–rivers (became); **yad**–which; **baasteyam**–of (stomach, mid part); **udakam**–was water (urine); **sah**–that alone; **samudrah**–ocean (became)–(2)

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त्सर्वाणि च भूतानि च सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे चैव कामाः ॥ ३ ॥

atha yat-tad-jaayata so-asaavaadityastam jaayamaanam ghoshaa uloolava-anoodatishthan-sarvaani cha bhootaani cha sarvey cha kaamaas-tasmaat-tasyodayam prati pratyaayanam prati ghoshaa uloolavo-anoottishthanti sarvaani cha bhootaani sarvey chaiva kaamaah–(3)

atha–and; **yat tad**–that which; **ajaayata**–(from that egg) was born; **sah**–that; **asou**–this; **aadityah**–is the sun (brahm); **tam jaayamaanam**–on its being born; **ghoshaah**–loud sounds, of hail and exultation; **uloolavah (urooravah)**–of many sounds; **anu+udatishthan**–later (afterwards) stood up (already); **sarvaani cha**–and all; **bhootaani**–animate and inanimate elements; **sarvey cha**–and all; **kaamaah**–desirable pleasures (longed for necessities and foodgrain); **tasmaat**–with that reason (presently as well); **tasya**–of that

Due to this reason on the rise and setting of the sun, one keeps hearing the sounds of animals–birds, all living beings rise and their desires awaken–(3)

Who ever worships aditya considering it as a symbol of brahm in this manner, promptly the outcry of righteousness enraptures him, enraptures him–(4)

(Just as living beings are born with the cracking of an egg similarly with the splitting of an egg-like universe, this world came in existence–this description is found in this Upanishad. Modern scientists expound two principles related to the origin of universe. One is–'big bang theory' and the other is–'steady state theory'. The big bang theory means that at the beginning of creation–about one hundred million years back–material elements (matter) was in a state of

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(aditya); **udayam prati**–alongwith rishing; **pratyaayanam prati**–alongwith setting; **ghoshaah**–sound; **uloolavah**–of many sounds; **anu+uttishthanti**–happen to be later; **sarvaani cha bhootaani**–and all living beings (wake up, get engrossed in karma); **sarvey cha kaamaah**–and all desired enjoyments (are enjoyed–experienced)–(3)

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनः साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन्॥ ४॥

sa ya etam-evam vidwaan-aadityam brahmetyu-upaastey-abhyaasho ha yadenam saadhavo ghoshaa aa cha gacchheyurupa cha nimredey-ran-nimrederan–(4)

sah yah–that which; **etam**–to this; **evam**–of this kind; **aadityam brahm**–sunform is brahm; **iti**–like this; **upaastey**–worships; **abhyaashah ha**–is nearby; very soon; in near future; **yat**–if; **enam**–to this (devotee); **saadhavah**–good, righteous; **ghoshaah**–sound, announcements; **cha**–and; **aa gacchheyuh**–may come, be received; **cha**–and; **upa nimrederan**–these (sounds) may delight, be cause of happiness; **nimrederan**–may make happy (twice utterance signifies respect and end of chapter)–(4)

condensed state. There was an eruption in this condensed state, this eruption is called the big bang or explosion by scientists. From the explosion, condensed matter dispersed in the orbit of this vast firmament in the form of the sun, moon, stars, the milky way etc. Majority of the scientists accept this theory. The account of the Upanishads also mentions matter in a concentrated state like an egg, and just as present day scientists explain the origin of creation with the explosion of matter in a concentrated state, like-wise the rishis of the Upanishad explain the origin of universe with the explosion of an egg-like universe. What else can an egg be except matter in a concentrated condensed state–this is what the Upanishad calls 'brahmaand').

Fourth Chapter—(First Section)

('Samvarg-vidya' of cartdriver rishi Raikva, 1 to 3 Sections)

There was a king named Jaanashruti in distant past whose father, grand father and great grand father all were alive, that is why he was called 'poutraayan' that is who also has sons-grandsons. He would donate in charity with reverence, not limited but plenty, lot of food grain would be

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ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस। स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽत्स्यन्तीति॥ १॥

om jaana shrutirha poutraayanah shraddhaa deyo bahudaayee bahupaakya aasa. sa ha sarvata aavasa thaan maapayaanchakrey sarvata eva mey atsyanteeti–(1)

Om–meditating upon om; **jaanashrutih**–son of Janashrut; **ha**–sometime in the past; **poutraayanah**–who had great grand father, grand father–father living; **shraddhaadeyah**–who donated with reverence; **bahudaayee**–donated in abundance; **bahupaakyah**–(for holy men living on alms) who got plenty of food cooked; **aas**–was; **sa ha**–he; **sarvatah**–all over; **aasavthaan**–(public lodgings) houses; **maapayaanchakrey**–got built; **sarvatah**–

cooked at his place. He had constructed free of charge public lodgings at various places to enable guests to enjoy meals coming from different places–(1)

Once a few swans at night–that is high-souled ascetics of utmost sanctity–lodged at his place. One of them said to another–O gracious one! the reputation of king Jaanashruti Poutraayan is spreading like heaven. Do not clash with him, I am afraid he may not reduce you to ash with his lustre–(2)

The other mahatma answered him–Oh! you why have

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all over, everywhere; **eva**–just; **mey**–my **atsyanti**–(food) will consume; **iti**–this (is famous)–(1)

अथ ह हऽसा निशायामतिपेतुस्तद्धैवꣳ हꣳसो हꣳसमभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीदिति ॥ २ ॥

atha ha hansaa nishaayaam-atipey-tusta-dhaivam hanso hansa-mabhyuvaada ho ho ayi bhallaaksha bhallaaksha jaanashruteh poutraa-yanasya samam divaa jyotiraatatam tanmaa praa-saangaksheestatwaa maa pradhaa-ksheediti–(2)

atha ha–after this sometime; **hansaah**–muni paramhansa or swan bird; **nishaayaam**–in the night; **atipetuh**–flew, came there; **tad ha**–so, then; **evam**–like this; **hansah**–(one) swan; **hansam**–(the other) to swaan; **abhyuvaad**–spoke; **ho-ho**–oh-ho; **ayi**–I say; **bhallaaksha! bhallaaksha!**–one with gracious eyes; **jaanashruteh poutraayanasya**–of jaanashruti whose great-grand father, grand father and father are alive; **samam divaa**–like day light; **jyotih**–lustre; **aatatam**–spreading all over; **tat**–then to that (lustre); **maa**–never; **prasaangaksheeh**–touch, come in contact; **tat**–that (lustre); **twaa**–to you; **maa**–may not; **pradhaaksheed**–turn to ash; **iti**–this (spoke)–(2)

तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तꣳ सयुग्वानमिव रैक्वमात्थेति । यो नु कथꣳ सयुग्वा रैक्व इति ॥ ३ ॥

talked about this somewhat ordinary king as if he is cartman Raikva rishi. The first mahatma enquired, what sort of a person is this cartman, Raikva rishi?–(3)

The other noble man replied, just as in gambling the chief dice is called 'krit', and the lower dices are called 'aya'; and with the appearance of 'krit' all the lower dice 'aya' are included in that, similarly this rishi is like 'krit', those who

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tamuha parah pratyuvaacha kamvara ena metat-santam sayug-vaana-miva raikva-maat-theti. yo nu katham sayugwaa raikva iti–(3)

tam u–to that (swan); **parah**–the other with gracious eyes (bhallaksha); **pratyu vaacha**–answered; **kam+u+arey (kamvarey)**–oh to whom; **enam**–to this (jaanashruti); **etat-enam**–who is like this; **sayugwaanam**–with carriage, who rides a carriage; **ive**–similar; **raikvam**–to (of) raikva; **aattha**–you speak (who are you talking about who is similar to raikva, raikva alone is most eminently brilliant); **iti**–this (spoke to the first); (the first asked that) **yah nu**–who (is this raikva about whom you are talking about); **katham**–of what sort; **sayugvaa**–cartdriver; **raikvah**–is raikva; **iti**–this (asked)–(3)

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनꣳ सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति। यस्तद्वेदयत्स वेद। स मयैतदुक्त इति॥ ४॥

yathaa kritaaya vijitaay-adhareyaah sanyantyeva menam sarvam tadabhi sameti yatkincha prajaah saadhu kurvanti. yas-tad-veda yatsa veda. sa mayai-tadukta iti–(4)

yathaa–just as; **kritaaya**–krit–dice of gamble, or successful cherished aim; **vijitaay**–of a triumphant man; **adhareyaah**–of lower (lower dice or lower staff members or beings); **sanyanti**–come together, themselves get together with him; **evam**–similarly; **enam**–to this (raikva); **sarvam tad**–all that; **abhisameti**–gets, collects; **yat kinch**–whatever; **prajaah**–people; **saadhu**–virtuous deeds; **kurvanti**–perform; **yah**–whoever (raikva); **tad**–to him; **vad**–knows;

bestow some kindness, its effective result is bestowed on Raikva. He who perceives this mystery which is known to Raikva, he alone knows somewhat, I have advised this to other rishis as well–(4)

Jaanashruti Poutraayan heard this conversation of the mahatmas. On waking up in the morning he spoke to his charioteer–O dear! do you praise me like the praise of charioteer Raikva rishi? The charioteer enquired–what sort is that charioteer Raikva rishi?–(5)

The king answered, I heard this conversation between

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yat–to whom; **sah**–that jaanashruti; **veda**–knows; **sah**–that (about him); **mayaa**–I; **etat**–this, like this; **uktah**–have spoken; **iti**–this (spoke)–(4)

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव। स ह संजिहान एव क्षत्तारमुवाच अङ्गारे ह सयुग्वानमिव रैक्वमात्थेति। यो नु कथः सयुग्वा रैक्व इति॥ ५॥

tadu ha jaanashruth poutraayan upashushraava. sa ha sanjihaana eva kshattaaram-uvaacha angaarey ha sayugvaanamiva raikva-maattheti. yo nu katham sayugwaa raikva iti–(5)

tad uha–to that (dialogue); **jaanashrutih poutraayanah**–poutraayan jaanashruti; **upashushraava**–heard; **sa ha**–and he; **sanjihaanah**–while leaving the bed; **eva**–just; **kshattaaram**–to (his own) cart driver; **uvaacha**–narrated (the event in his words); **anga**–O dear companion; **arey**–I say; **ha**–just; **sayugvaanam iva raikvam aattha iti**–you relate similar to raikva then; **yah nu**–which (this is that); **katham**–of what kind; **sayugvaa raikvah**–is cartman raikva?; **iti**–this–(5)

यथा कृताय विजितायाधरेयाः संयन्त्येवमेनः सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति। यस्तद्वेद यत्स वेद। स मयैतदुक्त इति॥ ६॥

yathaa kritaaya vijitaayaadhareyaah sanyantyeva menam sarvam tadabhi sameti yatkincha prajaah saadhu kurvanti. yas-tad-veda yatsa veda. sa mayai tadukta iti–(6)

two noble man at night–like the dice 'krit' in gambling (like the ace in today's game of cards) with the appearance of dice, all lower ones 'aya' that are covered in it (in today's game of cards-king, queen, jack etc). Similarly this rishi is like 'krit', whatever kindness is displayed by. others; the credit (fruit) goes to Raikva. Anyone who knows that secret which Raikva understands–he alone knows something, I have also spoken like this to other noble man. Therefore O charioteer! find out who is this Raikva rishi?–(6)

('krit' means 'having done'–'successful' can also be said. In this meaning 'kritaay' means–'successful cherished desire'. Just as 'vijitaay=victory attained', 'kritaay=for a person with successful cherished desire. Similarly 'adhareya' means persons working as juniors cooperate with him. Here Raikva gets the credit of all kindness shown to people–this could also be the meaning of the above verse).

The charioteer searched, and told the king after returning, that he could not find any clue. The king said, I say!

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yathaa–just as; **kritaay**–successful; **vijitaay**–for a victor; **adhareyaah**–lower (ordinary people); **sanyanti**–gather, join him; **evam**–like this; **enam**–to this (raikva); **sarvam tad**–all that; **abhi sameti**–comes close; **yat kincha**–whatever; **prajaah**–people; **saadhu**–virtuous deeds; **kurvanti**–perform; **yah tad veda**–who knows him (raikva); **yat**–to whom; **sah**–he (jaanashruti); **veda**–knows; **sah**–that (about him); **mayaa etad uktah**–I have said this (repeated this dialogue of swans)–(6)

स ह क्षत्ताऽन्विष्य नाविदमिति प्रत्येयाय। तꣳहोवाच यत्रारे ब्राह्मण-स्यान्वेषणा तदेनमर्च्छेति॥ ७॥

sa ha kshattaan-vishya naavidam iti pratyeyaaya. tam hoovaacha yatraarey braahmanasyaan-veshanaa tadena marcchheti–(7)

sa ha kshattaa–that cartman; **anvishya**–after search; **na**–did not; **avidam**–know, find; **iti**–like this (thinking);

investigate where brahm–scholars should be found, not in palaces but search for him in huts–(7)



(Raikva rishi sitting under the shadow of a bullock-cart)

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pratyeyaay–(to the king) returned; **tam ha**–(on this) to him (cartman); **uvaacha**–(jaanashruti) spoke; **yattra**–on such place; **arey**–Oh; **braahmanasya**–of (brahm scholars) brahman; **anveshnaa**–search (is conducted); **tad**–that (in place); **enam**–to this (raikva); **arcchha**–search, find; **iti**–this (said)–(7)

The charioteer set out again. He saw a person sitting under the shadow of a cart scratching his skin and sat near him. He enquired–revered one! are you charioteer–Raikva rishi? He got the reply–O yes! I am Raikva. The charioteer returned and informed the king–I have found Raikva–(8)

Fourth Chapter—(Second Section)

Thereafter Jaanashruti Poutraayan set out with six hundred cows, one necklace of jewels, and a chariot yoked

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सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तꣳ हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्व इत्यहꣳ ह्यरा३इति ह प्रतिजज्ञे। स ह क्षत्ताऽविदमिति प्रत्येयाय॥ ८ ॥

so-adhastaacchha-katasya paamaanam kashmaana-mupopa-vivesha tam haabhyuvaada twam nu bhagavah sa yugwaa raikva ityaham hyaraa 3ti ha pratijajye. sa ha kshattaa-avidam-iti-pratyeyaay–(8)

sah–that (cart driver); **adhastaat**–below; **shakatasya**–of cart; **paamaanam**–to itch; **kashmaanam**–while scratching; (paamaanam kashmaanam–while scatching the body); **upa+upavivesh**–sat near; **tam ha**–and to him (raikva); **abhyuvaad**–talked, spoke; **twam nu**–are you; **bhagvah**–O revered one; **sayugvaa raikvah**–(are) (cart-driver) raikva; **iti**–this (said); **aham hi arey**–O yes I am raikva; **iti ha-pratijajye**–asserted, reassured; **sa ha kshattaa**–that cart driver; **avidam**–(1) recognised, found; **iti**–this (thinking); **pratyeyaay**–returned–(8)

तदु ह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे। तꣳ हाभ्युवाद॥ १ ॥

tad u ha jaanashrutih poutraayanah shat shataani gavaam nishkam-ashva-tareeratham tadaadaaya prati-chakramey. tam haabhyuvaada–(1)

tad u ha–then (after that); **jaanashrutih poutraayanah**–Poutraayan Jaanashruti; **shat**–six;

with mules and reached near the rishi and spoke–(1)

O Raikva! these are six hundred cows, a jewelled necklace and this is a cart yoked with mules. O revered one! counsel me on the deity which you worship–(2)

The rishi said–O shoodra[1]! keep this necklace, these cows with you. Jaanashruti Poutraayan again approached the

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shataani–hundred; **gavaam**–cows; (shat shataani gavaam–six hundred cows); **nishkam**–gold; **ashvatareeratham**–carriage yoked with mule; **tad**–to that (place); **pratichakramey**–proceeded; **tam ha abhyuvaad**–(and) to him (Raikva) spoke–(1)

रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो नु म एतां भगवो देवताः शाधि यां देवतामुपास्स इति ॥ २ ॥

raikveymaani shat shataani gavaamayam nishko-ayam-ashva-tareeratho nu ma etaam bhagawo devataam shaadhi yaam devataa mupaassa iti–(2)

raikva–O Raikva! **maani**–these; that **shataani gavaam**–six hundred cows; **ayam**–this; **nishkah**–gold (coin); **ayam**–this; **ashvatareerathah**–is carriage yoked with mule; **na**–definitely; **mey**–to me; **etaam**–this; **bhagavah**–O revered one!; **devataam**–to deity (of); **shaadhi**–preach; **yaam**–which; **devataam**–to (of) deity; **upaassey**–you worship; **iti**–this (requested)–(2)

तमु ह परः प्रत्युवाचाह हारे त्वा शूद्र तवैवसह गोभिरस्त्विति। तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्त्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥ ३ ॥

tamu ha parah pratyuvaachaah haarey twaa shoodra tavaiva saha gobhirasti-iti. tadu ha punareva jaanashrutih poutraayanah sahasram gavaam nishkam-ashvatareeratham duhitaram tadaadaay prati-chakramey–(3)

tam u ha–to him (Jaanashruti); **parah**–the other

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1. lowest division of Indo-Aryan Society.

rishi with one thousand cows, jewelled necklace, chariot with mule and his own daughter–(3)

He spoke, O Raikva! these are one thousand cows, this is a necklace of jewels, this is a chariot with mules, this is my daughter whom I am ready to give to you, this village where you are sitting–this is also presented to you. O revered one! please preach me–(4)

The rishi lifted the face of the girl–O shoodra! you have indeed brought these cows, nevertheless I would have kept

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(Raikva); **pratyuvaacha**–answered; **aha ha arey**–oh I say; **twaa**–to you (preach); **shoodra**–shudra; **tav**–your; **eva**–just; **sah**–company; **gobhih**–with (of) cows; **astu**–(these goods) be, remain; **iti**–this (replied); **tad u ha**–then; **punah eva**–even so; **jaanashrutih poutraayanah**–Poutraayan Jaanashruti; **sahasram gavaam**–to one thousand cows; **nishkam**–to gold; **ashwatareeratham**–to carriage yoked with mule; **duhitaram**–to (own) daughter; **tad**–to that (place); **aadaay**–taking along; **pratichakramey**–proceeded–(3)

तऽहाभ्युवाद रैक्वेदऽ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायाऽयं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥ ४ ॥

tam haabhyu vaada raikvedam sahasram gavaamayam nishko-ayamashva-tareeratha iyam jaayaa-ayam graamo yasminnaasey-anveva maa bhagvah shaadheeti–(4)

tam ha abhyuvaada–and spoke to him (Raikva); **raikva**–O Raikva!; **idam sahasram gavaam**–these one thousand cows; **ayam nishkah**–this gold; **ayam ashvatareerathah**–this carriage yoked with mule; **iyam**–this (my daugher); **jaayaa**–(now your) wife; **ayam graamah**–this village; **yasmin**–in which; **aassey**–you are seated; **anu eva**–after this (please accept this); **maa**–to me; **bhagwah**–O revered one!; **shaadhi**–please sermonise; **iti**–this (spoke)–(4)

तस्या ह मुखमुपोद्गृह्णन्नुवाच। आजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति। ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास तस्मै होवाच ॥ ५ ॥

quiet, however I am compelled to speak to protect the honour of this girl. The place where rishi Raikva rested became famous by the name of Raikva-parna–this place was one of the mahaavrish groves. The rishi delivered the following sermon to the king–(5)

(The rishi rebuked the king as shudra because that simpleton thought that with such allurements the rishi's mind can be influenced. Raikva did not accept anything, but seeing the king's enthusiasm he counselled the king).

Fourth Chapter—(Third Section)

O king! from super natural (adhidaivat) or macroscopic (brahmand) point of view, vaayu (air) holds every-thing within

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tasyaa ha mukha-mupod-grihaannuvaacha. aaja-haaremaah shoodraanenaiva mukhenaalaap yishyathaa iti. tey haitey raikvaparnaa naama mahaa vrisheshu yatraasmaa uvaasa tasmai hovaacha–(5)

tasyaah ha–of her (daughter); **mukham**–to face; **upa+ udgrinhan**–lifting close to himself; **uvaacha**–spoke; **aajahaara**–you have brought; **imaah**–to these (cows etc); **shoodra!**–O shoodra; **anena**–(of daughter) this; **eva**–particularly; **mukhena**–from face (moved); **aalaapayishyathaah**–will make me counsel, you are compelling me to preach; **iti**–this (said); **tey ha etey**–those particularly these (gifted by the king); **raikvaparnaah**–raikvaparna; **naam**–named (are villages); **mahaavrisheshu**–in mahaavrish named region or groves; **yattra**–where (the king); **asmai**–for this (to get counsel from Raikva); **uvaasa**–had resided; **tasmai ha**–to that (king); **uvaacha**–(Raikva) spoke (preached)–(5)

वायुर्वा व संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥ १ ॥

vaayurvaa va samvargo yadaa vaa agnirudwaayati vaayumevaapyeti yadaa sooryo-astameti vaayumewaap yeti yada chandro-astameti vaayumewaapyeti–(1)

itself–is 'samvarg'. When fire extinguishes, it returns to vaayu, when the sun sets–it returns to vaayu, when the moon declines, it also returns to vaayu–(1)

When waters dry, they return to vaayu, all these vanish into vaayu; vaayu covers all of them. This description is adhidaivat, that is, from the point of view of brahmaand (macrocosm)–(2)

Now listen from the microscopic (pind) point of view or (adhyaatma–spiritual contemplation). Pind, that is from the

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vaayuh–vayu; **vaa va**–alone; **samvargah**–which holds all within itself, which collects; **yadaa vai**–whenever; **agnih**–fire; **udvaayati**–extinguishes; **vaayum eva**–in particularly vaayu; **api+eti**–vanishes into; **yadaa**–when; **sooryah**–the sun; **astam eti**–sets; **vaayum eva aapyeti**–it vanishes in vaayu; **yadaa chandrah astam eti**–when the moon hides (then); **vaayum eva apyeti**–vanishes in vaayu–(1)

यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥ २ ॥

yadaapa ucchhushyanti vaayu mewaa piyanti vaayur-hyevaitaan-sarvaan-samvringta ityadhi-daivatam–(2)

yadaa–when; **aapah**–waters; **ut+shushyanti**–dry up; **vaayum eva api yanti**–just vanish in vaayu; **vaayuh hi eva**–vaayu alone; **etaan**–these; **sarvaan**–to all; **samvringtey**–(in itself) engrosses; **iti**–this; **adhidaivatam**–divine beings (brahmaand) related (is description)–(2)

अथाध्यात्मम्। प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणः श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ३ ॥

athaadhyaatmam. praano vaava samvargah sa **yadaa swapiti praana meva vaa gapyeti praanam chakshuh praanam shrotram praanam manah praano hyevaitaan sarvaan samvringta iti**–(3)

atha–now; **adhyaatmam**–atma (body–pind) related

point of view of the body praan is 'samvarg', holds all organs of sense within itself. When man is asleep–speech returns to praan; eyes, ears, mind all return to praan, all these vanish into praan, praan covers all of them–(3)

Therefore 'samvarg' that is places of absorption are two–'vaayu' in 'brahmand' of divine and 'praan' in senses of pind–(4)

O king! once upon a time when food was being served to Shounak Kaapeya and Abhiprataari Kaakshaseni, then a

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(we give an account); **praanah**–praan (inhale-exhale); **vaa va**–particularly; **samvargah**–which engrosses within itself (which collects); **sah**–that (living creature); **yadaa**–when; **swapiti**–is asleep (then); **praanam eva**–to (in) particularly praan; **vaag**–speech; **apyeti**–is immersed; **praanam chakshuh**–eye in praan; **praanam shrotram**–ear in praan; **praanam manah**–mind in praan (vanish); **praanah hi eva**–because particularly praan; **etaan sarvaan**–to all these (organs of sense); **samvringtey**–(in itself) engrosses; **iti**–this (is description is adhyaatm–spritual matter)–(3)

तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

tou vaa etou dwou samvargou vaayureva deveshu praanah praaneshu–(4)

tou vai–both of them; **etou dwou**–these two; **samvargou**–are who cause concentration (havoc); **vaayu-eva**–vaayu alone; **deveshu**–(of brahmaand) in divine beings; **praanah**–praan (inhale–exhale); **praaneshu**–(of pind) in organs of sense–(4)

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥

atha ha shounakam cha kaapeyam abhi prataarinam cha kaaksha senim parivishaya-maanou brahmchari bibhikshey tasmaa u ha na dadatuh–(5)

atha ha–once it such happened that; **shounakam**–to Shounak son of Shunak; **cha**–and; **kaapeyam**–of kapi gotra;

brahmchari came and asked for bhikshaa (alms). They refused him–(5)

The brahmchari said–fire, sun, moon and water–these four, and speech, eye, ear and mind–these four are as if mahatmas (noble-souls), there is one deva in comparison to these four–from the point of view of adhidaivat–supernatural–(of brahmaand) it is 'vaayu' and from the point of view of adhyaatma–spiritual–(of pind) it is 'praan'. What sort is he? He is such that being alone he consumes all these

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abhiprataarinam–named Abhipratarin; **cha**–and; **kaakshaenim**–son of Kakshasena; **parivishyamaanou**–who were being served (by cooks) food; to (from) both of them; **brahmchari**–(someone desirous of brahm- knowledge) brahmchari; **bibhikshey**–asked alms of foodgrain; **tasmai u ha**–to that brahmchari; **na**–did not; **dadatuh**–give (alms)–(5)

स होवाच। महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्न तस्मा एतन्न दत्तमिति॥ ६॥

sa hovaacha. mahaatma nash chaturo deva ekah kah sa jagaara bhuvanasya gopaastam kaapeya naabhipashyanti martyaa abhiprataarin bahudhaa vasantam yasmai vaa etad-annam tasmaa etanna dattam iti–(6)

sa ha–that (brahmchari); **uvaacha**–spoke; **mahaatmanah**–great souls (dynamic, comprehensiveness); **chaturah**–to all four (fire-sun-moon-water and speech-eye-ear-mind); **devah**–divine being; **ekah**–one; **kah**–who is or **'ka'**–(form of bliss) deity–divine prajapati; **sah**–he; **jagaara**–swallows, engrosses; **bhuvanasya**–of entire 'world' etc. cosmological regions; **gopaah**–protector; **tam**–to him (who protects and devours–creator and destroyer 'k'–God); **kaapeya**–O kaapeya!; **na**–do not; **abhipashyanti**–see present everywhere; **martyaah**–mortal men; **abhiprataarin**–O Abhiprataarin; **bahudhaa**–from many

four, but still O Kaapeya! O Abhipirataarin! he protects cosmological regions (world), he dwells in various forms, still keen-folk do not perceive him. This anna is for that very praan, I was asking bhikshaa for that praan, however you have refused to give anna for which it is meant, you have not refused me, you have refused anna to praan-brahm–(6)

Shounak Kaapeya carefully reflected over what the brahmchari had said and spoke to him–no doubt 'vaayu' in brahmaand is atma of those four divine beings and 'praan' in pind is atma of four senses, these four are respectively

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ways (in many forms–in all); **vasantam**–who dwells, exists; **yasmai**–for the one; **vai**–precisely; **etad**–this; **annam**–is anna; **yasmai**–to that; **etad annam**–this anna. **na dattam**–did not give; **iti**–this (said)–(6)

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायाऽऽत्मा देवानां जनिता प्रजानां हिरण्यदꣳष्ट्रो बभसोऽनसूरिर्महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥ ७ ॥

tadu ha shounakah kaapeyah prati-manvaanah pratyeyaaya aatmaa devaanaam janitaa prajaanaam hiranya-danshtro-babhaso-anasoori-mahaan tamasya mahimaana maahu ranadyamaano yadananna-matteeti vai vayam brahmchaarinne damupaasmahey dattaasmai bhikshaam iti–(7)

tad–to that (statement); **u ha**–particularly; **shounakah kaapeyah**–Kaapeya Shounak; **pratimanvaanah**–accepting while carefully studying; **pratyeyaay**–(to that brahmchari) came towards (and said); **aatmaa**–pervasive, basis; **devaanaam**–of divine beings (said above of pind and brahmaand); **janitaa**–creator; **prajaanaam**–of creation (animate and inanimate world); **hiranyadanshtrah**–who has teeth of gold (nectar) (who is always capable of creating catastrophe); **babhasah**–(of all) who can devour; **an+soorih**–benefactor of life to all and inspirer of all; **mahaantam**–great; **asya**–of this **'k'-prajapati**–God;

creations of 'vaayu' and 'praan'. 'Vaayu' and 'praan' contain these four as well and in awake state reveal them. 'Vaayu' and 'praan' are with teeth of gold, they consume–all is contained within them as if they are living. Their might is great since, being imperishable, they consume what cannot be consumed. O brahmchari! we also worship 'vaayu-brahm' in brahmaand and 'praan-brahm' in pind. Having said this they asked the server to give bhikshaa to the brahmchari–(7)

They gave alms to the brahmchari. After narrating the plot about 'vaayu' and 'praan' Raikva again said–O king! four divine beings (fire, sun, moon, water) of 'brahmaand'

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mahimaanam–to greatness; **aahuh**–speak; describe; **anadyamaanah**–who cannot be consumed, immortal; **yat**–who; **anannam**–to prohibited food (functional nature); **atti**–consumes, immerses in self; **iti vai**–like this (of who has identity); **vayam**–we (learned), **brahmchaarin**–O brahmchari; **aa**–towards all, totally; **idam**–to this (brahm); **upaasmahey**–worship; **dataa**–(O cooks!) give; **asmai**–to him (brahmchari); **bhikshaam**–alms of foodgrain; **iti**–this (Kaapeya said)–(7)

तस्मा उ ह ददुस्ते वा एते पंचान्ये पंचान्ये दश संतस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश कृतः सैषा विराडन्नादी तयेदः सर्वं दृष्टः सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद॥८॥

tasmaa u ha dadustey vaa etey panchaanye panchaanye dasha santastatkritam tasmaat-sarvaasu dikshvanna meva dasha kritam saishaa viraadannaadee tayedam sarvam drishtam sarva masyedam drishtam bhavatya-annaado bhavati ya evam veda ya evam veda–(8)

tas mai–to that brahmchari; **u ha**–definitely; **daduh**–gave away; **tey**–those; **vai**–precisely; **etey**–these; **pancha**–five (fire, sun, moon, water and air); **anye**–the other; **pancha**–five (speech, eye, ear, mind and praan); **anye**–the other; **dasha**–ten; **santah**–become; **tat**–so (these ten); **kritam**–are dice or are successful cherished aims; **tasmaat**–

together with 'vaayu' become five, similarly senses (speech, eye, ear, mind) of 'pind' together with 'praan' become five. All these are ten, and these ten are as if 'krit' (dice), are dice to play gamble of the world, within them worldly affairs of this universe are dealth with. Just as 'vaayu' consumes (agni-soorya-chandra-jala) fire-sun-moon-water and makes them its 'anna', just as 'praan' collects (wraps up) (vaani-chakshu-shrotra-mana) speech-eye-ear-mind and makes them its 'anna', in a similar manner this 'vast' power of the universe makes 'anna'* of all and is devouring it, is 'annaad'** of all, has applied all in a gamble, is 'bhoktaa' (consumer) of all, and exists in the form of 'drashtaa'–(who sees). Who is aware of this, who perceives this, he becomes a form of 'drashtaa' (who observes) and wanders, he lives in the world as 'bhoktaa'–(8)

(The meaning of 'samvarg' knowledge is that one must live like 'vaayu' and 'praan' as 'bhoktaa' (consumer), not 'bhogya' (to be used/consumed); to gather the world within himself, not to be drawn together in others; should throw such a 'krit'-'dice-like in gambling-that other dice may come within it, should defeat everyone, make 'anna' of everyone–make 'bhogya'. He should live as 'bhoktaa' of the world, as lord of the world–this is the 'samvarg' knowledge of cartman rishi Raikva.

We have also derived another meaning of 'krit'–who has successfully accomplished a task. In the above context

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this reason; **sarvaasu**–all; **dikshu**–in directions; **annam eva**–anna alone; **dashakritam**–ten kinds of dice, or ten kinds of cherished desires; **ishaa**–this; **viraat**–huge and vast power; **annaadee**–is consuming all by making them as anna; **tayaa**–through that vast power; **idam**–this; **sarvam**–all; **drishtam**–is watched; **sarvam**–all; **asya**–of the power; **idam**–this; **drishtam**–is perceived and observed; **bhavati**–happens; **annaadah**–consumer of anna; **bhavati**–is; **yah**–who; **evam**–like this; **veda**–understands; **yah**–who; **evam**–in this manner; **veda**–perceives–(8)

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* item for consumption. ** that is consumable.

this means that just as all people harmoniously meet a successful person who has achieved his aim, in a similar manner the remaining four divinities of 'brahmaand' in 'vaayu' and all senses of 'pind' in 'praan' are drawn together. Their being drawn together like this in 'vaayu and praan' is the 'samvarg-vidya' of Raikva rishi).

Fourth Chapter—(Fourth Section)

(Story of Satyakam, who possessed true knowledge of brahm–from 4 to 9 Section)

It is said that once Satyakam, son of Jabala asked his mother, O respected mother! it is my desire to embrace brahmcharya, tell me what is my gotra (lineage)?–(1)

The mother said to him, son! I do not know what is your lineage. In my youth I used to attend on many people. You were

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सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रो न्वहमस्मीति ॥ १ ॥

satyakaamo ha jaabaalo jabaalaam maatara-maamantrayaanchakrey brahmcharyam bhavati vivatsyaami kim gotro nu-aham asmeeti–(1)

satyakaamah–satyakam named; **ha**–in some earlier period; **jaabaalah**–son of Jabala; **jabaalaam**–Jabala named; **maataram**–(his own) to mother (with); **aamantrayaan-chakrey**–spoke insistently; **brahmcharyam**–brahmcharya (stage of life); **bhavati**–O worshipful mother!; **vivatsyaami**–will maintain; **kim-gotrah**–of which lineage; **nu**–then; **aham**–I; **asmi**–am; **iti**–this (what is my lineage, asked)–(1)

सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि। बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे। साऽहमेतन्न वेद यद्गोत्रस्त्वमसि। जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि। स सत्यकाम एव जाबालो ब्रुवीथा इति ॥ २ ॥

saa hainamuvaacha naaha metad veda taata yad gotras twamasi. vahvaham charantee parichaarinee youvaney twaam alabhey. saa aham etanna veda yad

born during that period, hence I am unaware of your gotra. In short, Jabala is my name and Satyakam is your name. On the teacher's query tell him you are Jaabaal Satyakam–(2)

Satyakam went upto sage Haaridrumat of gautam lineage and said, O revered one! I will stay with you as an ascetic, this is the reason I have come to serve you–(3)

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gotras twamasi. jabaalaa tu naamaa hamasmi satyakaamo naama twamasi. sa satyakaama eva jaabaalo bruveethaa iti–(2)

saa ha–she; **enam**–to him (Satyakam); **uvaacha**–spoke; **na aham etad veda**–I do not know this; **taata**–O dear son!; **yad-gotrah**–of which lineage; **twam asi**–you are; **bahu**–many; **aham**–I; **charanti**–whileattending domestic duties, busy in many jobs; **parichaarinee**–(of spouse) engrossed in serving (I); **youvaney**–in youth; **twaam**–to you; **alabhey**–had obtained; **saa aham**–that I (earlier busy in work and now without a spouse); **etad na veda**–I do not know this; **yad-gotrah**–which lineage; **twamasi**–you are; **jabaalaa tu naam**–so Jabaalaa named; **aham asmi**–I am; **satyakaamah naam twam asi**–you are named Satyakam; **sah**–that you; **satyakaamah eva jaabaalah**–Satyakaam son of Jabaalaa (I am this); **vruveethaah**–should say; **iti**–this (said mother)–(2)

स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥ ३ ॥

sa ha haaridrumatam goutama metyovaacha brahmacharyam bhagwati vatsyaa myupeyaam bhagwantam–iti–(3)

sah ha–and he; **haaridrumatam**–son of Haridrumat; **goutamam**–of goutam lineage (near); **etya**–went; **uvaacha**–spoke; **brahmacharyam**–vow of brahmcharya; **bhagwati**–in (service of) honourable you; **vatsyaami**–will maintain; **upeyaam**–have come; **bhagwantam**–esteemed (to you); **iti**–this (said)–(3)

The sage enquired, O courteous one! what is your gotra? He replied, O revered one! I do not know what is my gotra. I had asked my mother, she replied that she used to attend on many people in her youth, and I was born during that period, hence she is unaware of my gotra. Mother said her name is Jabala and my name is Satyakam. Hence O revered one! I am Jaabaal Satyakam–(4)

तꣳ होवाच किंगोत्रो नु सोम्यासीति। स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरꣳ सा मा प्रत्यब्रवीद् बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे। साऽहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति। सोऽहꣳ सत्यकामो जाबालोऽस्मि भो इति॥ ४॥

tam hovaacha kimgotro nu somyaaseeti. sa hovaacha naaham etad veda bho yadgotro-aham-asmi-apricchham maataram saa maa pratyabra veed bahavaham charantee parichaarinee youvaney twaamalabhey. saa aaha metana veda yad gotras twamasi jabaalaa tu naamaahamasmi satyakaamo naama twamseeti. so aham satyakaamo jaabaalo-asmi bho iti–(4)

tam ha uvaach–(Gautam) told him; **kim gotrah**–which lineage; **nu**–then; **somya**–O courteous one!; **asi**–you are; **iti**–like this; **sah ha uvaacha**–he said (Satyakam); **na aham etad veda**–I do not know this; **bhoh**–O (respectful one)!; **yad-gotrah aham asmi**–I am of which lineage; **apricchham**–(I) had asked; **maataram**–(from) my mother; **saa**–she; **maa**–to me; **prati+abraveet**–in reply said (told); **bahu aham charanti**–I while attending many domestic duties; **parichaarinee**–in devotion to spouse; **youvaney twaam alabhey**–found you in my youth; **saa aham etad na ved yad-gotrah twam asi**–I am unaware of which lineage you belong; **jabaalaa tu naam aham asmi**–I am named Jabaalaa; **satyakaamah naam twam asi**–you are named Satyakam; **iti**–this (Mother had said); **sah aham**–that I; **satyakaamah jaabaalah asmi**–am Satyakam son of Jabaalaa; **bhoh**–O worshipful lord; **iti**–this (said Satyakam)–(4)

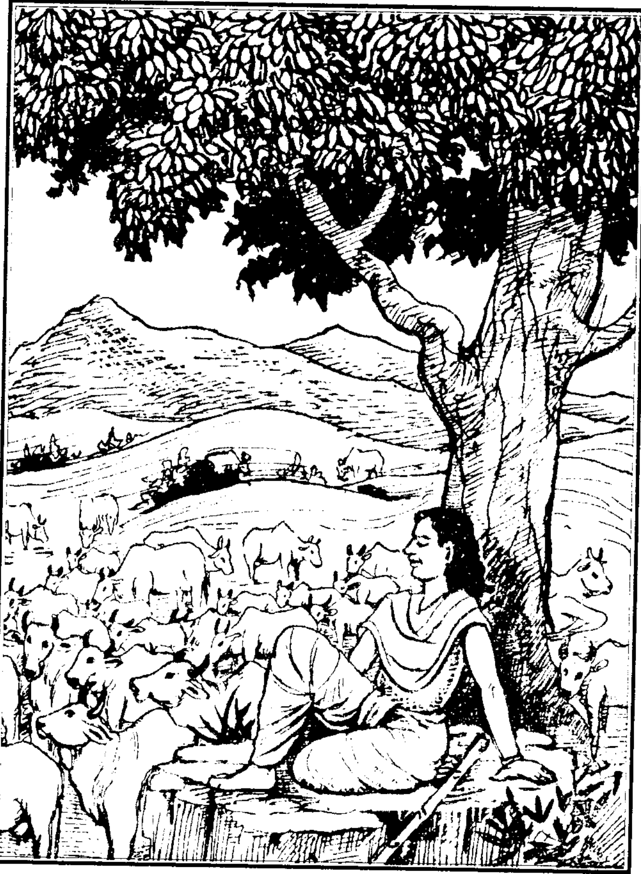
The sage said, he who is not a brahmin cannot make such a statement. O modest one! bring fire wood I will initiate you in the investiture of the sacred thread (upanayan). You did not deviate from truth. After his upanayan the sage selected slender and weak cows,-four hundred in number-

तः होवाच नैतदब्राह्मणो विवक्तुमर्हति। समिधः सोम्याऽऽहरोप त्वा नेष्ये। न सत्यादगा इति। तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति। ता अभिप्रस्थापयन्नुवाच नासहस्त्रमावर्तयेति। स ह वर्षगणं प्रोवास। ता ता यदा सहस्त्रः संपेदुः ॥५॥

tam hovaacha naitad braahmano vivaktu marhati. samidham somyaa aahropa twaa neshye. na satyaadagaa iti. tamupaneeya krishaanaama balaanaam chatuh shataa gaa niraakrityo vaachemaah somyaanu samvrajeti. taa abhi prasthaa payannuvaacha naa sahasra maa vartayeti. sa ha varshaganam provaasa. taa yadaa sahasram sampeduh–(5)

tam ha–to him (Satyakam); **uvaacha**–(guru Goutam) said; **na**–not; **etad**–this (matter); **abraahmanah**–different from a brahman; **viviktum**–for saying clearly; **arhati**–is suited (capable); (viviktum arhati–can say frankly–hence you are definitely a brahman); **samidham**–to fire wood; **somya!**–O child with good conduct; **aahara**–bring; **upatwaa neshye (twaa upneshye)**–I will perform your upanayan (I will make you my brahmchari disciple); **na**–did not; **satyaat**–from (saying) truth; **agaah**–move away; **iti**–this (after saying); **tam**–to him, his; **upaneeya**–after performing upanayan (investiture with the sacred thread); **krishaanaam**–very thin; **abalaanaam**–weak (amongst cows); **chatuh sataah**–four hundred; **gaah**–to cows **niraakritya**–(from enclosure of cows) selected; **uvaacha**– said; **imaah**–to these; **somya**–O curteous one!; **anusamvraja**–confine walking behind (guard); **iti**–this (said); **taah**–to them; **abhiprasthaapayan**–sending them towards the forest; **uvaacha**–spoke; **na**–do not; **asahasrena**–without (these) becoming one thousand;

and spoke to him, O courteous one! go after them, serve them. While driving off the cows Satyakam said to the guru, I will not return till these calves multiply to a thousand. He remained away for years, till they numbered a thousand–(5)



(Satyakam took 400 cows and kept grazing them)

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aavarttaya–bring back (when these become a thousand only then return); **iti**–this (the teacher instructed); (textual variant, aavarteya–will fetch back; iti–this is what satyakam said); **sah-ha**–he (satyakam); **varshaganam**–till many years; **provasa**–stayed in anotherland; **taah**–those (cows); **yadaa**–when; **sahasram**–one thousand; **sampeduh**–became–(5)

Fourth Chapter—(Fifth Section)

Then amongst those cows and bulls one of the bull called out Satyakam–O Satyakam! Satyakam answered hearing this and said adorable lord! what is your command? The bull said, O courteous one! we are now a thousand, reach us to the abode of the acharya–(1)

You have served us for so many years, hence let me explain the mystery of one quarter of 'brahm'. Satyakam said, worshipful lord! please explain. Thereafter the bull said to

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अथ हैनमृषभोऽभ्युवाद, सत्यकाम३इति, भगव इति ह प्रतिशुश्राव।
प्राप्ताः सोम्य सहस्रऽंस्मः प्रापय न आचार्य-कुलम्॥ १॥

atha hainam-rishabho-abhyuvaada, satyakaam 3 iti, bhagava iti ha pratishushraava. praaptaah somya sahasram smah praapaya na aachaarya kulam–(1)

atha ha–so, after this; **enam**–to him (satyakam); **rishabhah**–master of cows, a bull; **abhyuvaad**–called out, starting saying; **satyakaam**–O Satyakam; **iti**–this (like); **bhagvah**–O fortunate one!; **iti ha**–in this manner; **pratishushraava**–(Satyakam) said in reply; (the bull said); **praaptaah**–have become; **somya**–O courteous one!; **sahasram**–a thousand; **smah**–are; (sahasram praaptaah smah–we are now a thousand); **praapaya**–reach; **nah**–to us; **aachaarya-kulam**–home of the acharya (Gautam)–(1)

ब्रह्मणश्च ते पादं ब्रवाणीति। ब्रवीतु मे भगवानिति। तस्मै होवाच।
प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य
चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम॥ २॥

brahmanashcha tey paadam bravaaneeti. braveetu mey bhagawaaniti. tasmai hovaacha. praachee dikkalaa prateechee dikkalaa dakshinaa dikkalodeechee dikkalaisha vai somya chatushkalah paado brahmanah prakaasha vaannaama–(2)

brahmanah cha–and of brahm; **tey**–to you; **paadam**–to paad (phase, stage, section); **bravaani**–will counsel; **iti**–

him, O courteous one! brahm has four quarters, four phases, one of them is named 'radiant'. This 'radiant' phase has four sections–eastward section, westward section, southward section, northward section–(2)

The individual who worships brahm (consisting of four sections) knowing the mystery of his lustrous (radiant) phase; himself becomes 'lustrous' in this loka and who knowing the

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like this; **braveetu**–may preach, teach; **mey**–to me; **bhagwaan**–respectful you; **iti**–this (satyakam prayed); **tasmai ha**–to him (Satyakam); **uvaach**–(the bull) said; **praacheedik**–east direction-region; **kalaa**–(is one) part, section; **prateechee kik**–west direction, region; **kalaa**–(is second) part, section; **dakshinaa dik**–south direction; **kalaa**–(is third) part, section; **udeechee dik**–north direction; **kalaa**–(is fourth) part, section; **eshah vai**–this alone; **somya**–O dear! **chatushkalah**–which has four parts; **paadah**–parts, phases; **brahmanah**–of brahm; **prakaash vaan naama**–(consists of basic directions of light and is self luminous) named 'prakashvan'–resplendent (is first phase)–(2)

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाश-वानित्युपास्ते प्रकाशवानस्मिंल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ३ ॥

sa ya etamevam vidwaan-chatushkalam paadam brahmanah prakaashvaa nityupaastey prakaashvaan-asmin-lokey bhavati prakaasha-vato ha lokaan-jayati ya etam evam vidwaan-chatushkalam paadam brahmanah prakaashvaa nityupaastey–(3)

sah yah–he who; **etam**–to this; **evam vidwaan**–knowing like this; **chatushkalam**–consisting of four sections, divisions; **paadam**–to a quarter; **brahmanah**–of brahm; **prakaashvaan-iti**–radiant, from this name and form; **upaastey**–worships, thinks-reflects; **prakaashvaan**–radiant, well-known; **asmin lokey**–in this loka (birth); **bhavati**–becomes; **prakash-vatah**–radiant, celestial; **ha**–definitely;

mystery of four sectioned lustrous phase as such worships brahm he wins over other 'lustrous' lokas–(3)

(Meaning of this section is that since Satyakam wandered in all four directions along with the cows and bull, therefore with this devotion he, as if through the medium of the bull, understood that these four directions where he wandered–the splendour of brahm alone is extensive).

Fourth Chapter—(Sixth Section)

The bull said again–Agni–the divine fire–will provide you knowledge about the second phase of brahm. The next day Satyakam left for home of the acharya, and drove the cows. While proceeding, wherever evening approached, he

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lokaan–to cosmological planes; **jayati**–wins, is entitled; **yah etam..... upaastey**–who this..........worships (repetition is out of respect, signifies end of section)–(3)

अग्निष्टे पादं वक्तेति। स ह श्वोभूते गा अभिप्रस्थापयांचकार। ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय, गा उपरुध्य, समिधमाधाय, पश्चादग्नेः प्राङुपोपविवेश॥ १ ॥

agnishtey paadam vakteti. sa ha shvobhootey gaa abhiprasthaa-payaan chakaara. taa yattraa-bhisaayam babhoovu-tattraagnim-upasamaadhaaya, gaa uparudhya, samidhamaadhaaya, pashchaad-agney praang-upopavivesha–(1)

agnih–agni; **tey**–to you; **paadam**–(second) phase; **vaktaa**–will sermonise; **iti**–this (the bull himself preached and indicated); **sah ha**–he (Satyakam); **shvah bhootey**–on (coming) of tomorrow (next day); **gaah**–to cows; **abhi-prasthaapayaanchakaara**–drove towards home; **taah**–those (cows); **yattra**–where, on whichever place; **abhisaa-yam**–towards evening; **babhoovuh**–came about (when evening approached them); **tattra**–in that place; **agnim**–to fire; **upa samaadhaaya**–after settling; **gaah**–to cows; **uparudhya**–after stopping, encircling; **samidham**–to

would light the fire, stop the cows, collect fire wood and sit facing east behind the fire–(1)

At that time agni-devataa (divine fire) appeared before him and called–Satyakam! Satyakam answered hearing this, Lord! what is your command?–(2)

Agnideva said, O dear one! let me explain to you the second step of 'brahm'. Satyakam said, Lord! please explain. Agnideva said, O dear one! Brahm has four paad (steps) one of them is named 'anantavaan'. This eternal phase has four

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firewood; **aadhaaya**–(in fire) placing; **paschaat**–towards west; **agneh**–of fire; **praang**–facing east; **upa+ upavivesha**–sat near–(1)

तमग्निरभ्युवाद, सत्यकाम ३ इति, भगव इति ह प्रतिशुश्राव॥ २॥

tamagni-rabhyuvaada, satyakaam 3 iti, bhagava iti ha pratishushraava–(2)

tam–to him; **agnih**–fire; **abhyuvaad**–called; **satyakaam 3!**–O Satyakam; **iti**–like this; **bhagvah**–O lord; **iti ha**–like this; **pratishushraava**–(Satyakam) answered–(2)

ब्रह्मणः सोम्य ते पादं ब्रवाणीति। ब्रवीतु मे भगवानिति। तस्मै होवाच। पृथिवी कलाऽन्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम॥ ३॥

brahmanah somya tey paadam bravaaneeti. braveetu mey bhagavaan iti. tasmai hovaacha. prithivee kalaanta-riksham kalaa dyouh kalaa samudrah kalaisha vai somya chatushkalah paado brahmano-anantavaannaama–(3)

brahmanah–of brahm; **somya**–O modest one; **tey**–to you; **paadam**–(second) phase; **bravaani**–I will preach you; **iti**–this; **braveetu**–speak, please preach; **mey**–to me; **bhagwaan**–respectable you; **iti**–this (Satyakam said); **tasmaiha**–to him (Satyakam); **uvaach**–(divine fire) preached; **prithivee**–earth; **kalaa**–(one) is section; **antariksham kalaa**–celestial space is (the second) section; **dyouh kalaa**–heaven is (third) section; **samudrah kalaa**–

kalaas (sections)–earth-section, celestial space section, heavenly-space section, ocean-space section–(3)

He who worships the four divisions of 'brahm' knowing the mystery of its eternal phase of four sections he becomes 'eternal' in this world, and in knowing the mystery of 'four divisioned eternal phase' worships brahm, he wins over other eternal, infinite lokas–cosmological planes–(4)

(While grazing the cows, Satyakam's companion was a bull who delivered the first sermon. The other campanion was divine fire–he would prepare food with it, and would warm himself at night. Agni did provide him material enlightenment, nevertheless it also provided spiritual enlightenment that how vast are earth, space, heaven, ocean as if they are infinite, similarly brahm is also infinite).

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the ocean is (fourth) section; **eshah vai**–this alone; **somya**–O modest disciple; **chatushkalah**–that has four sections; **paadah**–(second) quarter; **brahmanah**–of brahm; **anantavaan**–(in which are these infinite lokas and of which there is no end) eternal; **naama**–is named–(3)

स य एतमेवं विद्वाऽꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्त-वानस्मिंल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥ ४ ॥

sa ya etam-evam vidwaan-chatushkalam paadam brahmano-anantavaa-nityupaastey-anantvaan-asmin-lokey bhavatya-anantavato ha lokaan-jayati ya etam-evam vidwaan-chatushkalam paadam brahmano-anantavaa-nityupaastey–(4)

sah yah etam evam vidwaan chatushkalam paadam brahmanah anantavaan iti upaastey–he who (devotee) while knowing this four sectioned phase and worships the eternal form of brahm; **anantavaan asmin lokey bhavati**–is born in this limitless loka; **anantavatah ha lokaan jayati**–and (in subsequent birth) is entitled to infinite lokas; **yah etam...upaastey**–who this...worships–(4)

Fourth Chapter—(Seventh Section)

The divine fire (agni) spoke again–the swan, that is the sun will impart knowledge to you about the third phase of brahm. Next day Satyakam left for the house of acharya, and drove the cows. As soon the evening set in during the journey he would light the fire, halt the cows, collect fire wood and sit facing east behind the fire–(1)

At that time the divine sun appeared before him and called–Satyakam! He answered hearing this, Lord! what is

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हꣳसस्ते पादं वक्तेति। स ह श्वोभूते गा अभिप्रस्थापयांचकार। ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय, गा उपरुध्य, समिधमाधाय, पश्चादग्नेः प्राङुपोपविवेश॥ १॥

hansastey paadam vakteti. sa ha shwobhootey gaa abhiprasthaapayaam–chakaara. taa yattraa-bhisaayam babhoovu-tattraagnim-upasamaadhaaya, gaa uparudhya, samidhamaadhaaya, pashchaad-agneh praangupopa vivesha–(1)

hansah–swan bird or the sun, atma; **tey**–to you; **paadam**–to (third) quarter; **vaktaa**–will speak,will preach; **iti**–this (said agni); **sah ha**–and he; **shwah bhootey**–on the coming day, next day; **gaah**–to cows; **abhiprasthaa-payaam chakaara**–drove towards (home); **taah**–those cows; **yattra**–on whichever place; **abhisaayam**–towards evening; **babhoovuh**–happened (whenever evening approached); **tattra**–in that place; **agnim**–to fire; **upsamaadhaaya**–establishing, set ablaze; **gaah**–to cows; **uparudhya**–halting–encircling; **samidham aadhaaya**–kindling firewood; **pashchaad**–towards west; **agneh**–of yajna–agni; **praang**–himself facing east; **upa-upavivesha**–sat near–(1)

तꣳहꣳस उपनिपत्याभ्युवाद, सत्यकाम ३ इति, भगव इति ह प्रतिशुश्राव॥ २॥

tam hansa upa nipatyaabhyuvaada, satyakaam 3 iti, bhagawa iti ha pratishushraava–(2)

tam–to him (Satyakam); **hansah**–the swan; **upanipatya**–

your command?–(2)

Soorya-deva (the divine sun) said, O gentle one, let me explain the form of the third quarter of brahm. Satyakam said, Lord! please explain. Soorya-deva spoke, O gentle one! brahm has four quarters, one of them is named 'radiant'. This radiant phase has four sections–fire-section, sun-section, moon-section, lightning-section–(3)

The one who worships 'brahm' knowing the mystery of

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came down near (him); **abhyuvaada**–called; **satyakaam 3**–O Satyakam 3!; **iti**–like this (having called); **bhagwah**–O lord!; **iti ha**–this (having said); **pratishushraava**–(Satyakam) answered–(2)

ब्रह्मणः सोम्य ते पादं ब्रवाणीति। ब्रवीतु मे भगवानिति। तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम॥ ३॥

brahmanah somya tey paadam bravaaneeti. braveetu mey bhagwaaniti. tasmai hovaachaagnih kalaa sooryah kalaa chandrah kalaa vidyut-kalaisha vai somya chatushkalah paado brahmana jyotishmaannaama–(3)

brahmanah–of brahm; **somya!**–O gentle child; **tey**–to you; **paadam**–a quarter (means of attaining); **bravaani**–will tell; **iti**–this (the swan said); **braveetu**–please preach; **mey**–to me; **bhagwaan**–respectful sir; **iti**–this (Satyakam prayed); **tasmai ha**–to him (Satyakam); **uvaacha**–(the swan) said; **agnih kalaah**–agni is (one) section; **sooryah kalaa**–the sun (is the second of this quarter) is a section; **chandrah kalaa**–the moon is (the third) section; **vidyut kalaa**–lightning is the (fourth) section; **eshah vai**–this particularly; **somya**–dear!; **chatushkalah**–which has four sections; **paadah**–(third) paad–quarter; **brahmanah**–of brahm; **jyotishmaan**–lustrous, radiant; **naama**–has a name–(3)

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिंल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते॥ ४॥

its 'radiant phase' of four sections, he becomes celestial, radiant in this loka, in perceiving as such the mystery of 'four sectioned radiant phase' of brahm worships him, he wins over other 'radiant' lokas–cosmological planes–(4)

(Satyakam who wandered from forest to forest had another comrade (mate) in the divine sun besides the bull and divine fire. The sun also taught him that fire, sun, moon and lightning–in all of them the radiance of brahm is diffused (spread). Due to that light all are radiant.)

Fourth Chapter—(Eigth Section)

Thereafter the sun said–the knowledge of the fourth phase of brahm will be given to you by madgu (an amphibious

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sa ya etam-evam vidwaan-chatushkalam paadam brahmano jyotishmaanityupaastey jyotishmaan-asmin-lokey bhavati jyotishmato ha lokaan jayati ya etam-evam vidwaan-chatushkalam paadam brahmano jyotishmaanityupaastey–(4)

sah yah–he who; **etam**–this; **evam vidwaan**–perceives like this; **chatushkalam**–which has four (parts, sections); **paadam**–to a phase; **brahmanah**–of brahm; **jyotishmaan**–lustrous form; **iti**–in this form (name); **upaastey**–worships; **jyotishmaan**–kindled with light; **asmin**–this; **lokey**–in loka (birth); **bhavati**–becomes; **jyotishmatah ha**–and endowed with light; **lokaan**–to lokas; **jayati**–wins, is entitled; **yah**–who; **etam**–this; **evam vidwaan**–perceiving like this; **chatushkalam**–that has four sections; **paadam**–to a quarter (means of attainment); **brahmanah**–of brahm; **jyotishmaan**–luminous; **iti**–with this (name); **upaastey**–worships–(4)

मद्गुष्टे पादं वक्तेति। स ह श्वोभूते गा अभिप्रस्थापयांचकार। ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय, गा उपरुध्य, समिधमाधाय, पश्चादग्नेः प्राङुपोपविवेश॥ १॥

madgushtey paadam vakteti. sa ha shwobhootey gaa abhiprasthaa-payaam-chakaara. taa yattraa-

creature) that is vaayu–air. Satyakam proceeded the next day for home of the acharya and drove the cows. Wherever there was evening lit the fire, halting the cows and kindled firewood and sat behind it facing east–(1)

Vaayu-deva–divine air–appeared before him at that time and called–Satyakam! He answered in reply, respectful lord! what is your command?–(2)

Vaayu-deva said, O dear one! let me explain the feature

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bhisaayam bubhoovu-tattraagnim-upasamaadhaaya, gaa uparudhya, samidhamaadhaaya, pashchaad-agney praangupo-pavivesha–(1)

madguh–madgu-named (amphibious creature); vital-air; **tey**–to you; **paadam**–(fourth of brahm) quarter; **vaktaa**–will sermonise; **iti**–this (the swan said after preaching); **sah ha**–he; **shwah bhootey**–next day; **gaah**–to cows; **abhiprasthaa-payaam chakara**–drove towards home; **taah**–those cows; **yattra**–from the place which; **abhisaayam**–towards evening; **babhoovuh**–came; **tattra**–on that place; **agnim upsamaadhaaya**–kindled the fire; **gaah uparudhya**–stopping–encircling the cows; **samidham aadhaaya**–kindling the firewood; **pashchaat**–towards west; **agneh**–of fire; **praang**–(himself) facing east; **up+upvivesha**–sat near–(1)

तं मद्गुरुपनिपत्याभ्युवाद, सत्यकाम ३ इति, भगव इति ह प्रतिशुश्राव॥ २॥

tam madguru-panipatyaabhyuvaad, satyakaam 3 iti, bhagawah iti ha pratishushraava–(2)

tam–to him; **madguh**–amphibious creature madgu or vital air; **upanipatya**–coming down near; **abhyuvaada**–called; **satyakaam 3! iti**–O Satyakam 3! (in this manner); **bhagawah**–O respectful one; **iti**–like this; **tam**–to him (madgu); **pratishushraava**–answered–(2)

ब्रह्मणः सोम्य ते पादं ब्रवाणीति। ब्रवीतु मे भगवानिति। तस्मै होवाच। प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम॥ ३॥

of the fourth quarter of 'brahm'. Satyakam said, respectful lord! please explain. Vaayu-deva said, dear one! there are four quarters of brahm, one of them is called 'protection' (abode, resting place, shelter). There are four sections of this 'protection phase'–namely,–life force-section, eye-section, ear-section, mind-section–(3)

He who understands the mystery of 'protection-phase' of brahm of four sections and worships him, he becomes a

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brahmanah somya tey paadam bravaaneeti. braveetu mey bhagwaan iti. tasmai hovaacha. praanah kalaa chakshuh kalaa shrotram kalaa manah kalaish vai somya chatushkalah paado brahmanah aayatanavaannaama–(3)

brahmanah–of brahm; **somya!**–O dear child! **tey**–to you; **paadam**–(fourth) quarter (means of attainment); **bravaani**–will tell, will preach; **iti**–this (said); **braveetu**–please speak, preach; **mey**–towards me; **bhagwaan**–respected sir; **iti**–this (the disciple prayed); **tasmai ha**–to him; **uvaacha**–(madgu) delivered a sermon; **praanah kalaa**–life force is (one) section; **chakshuh kalaa**–eye is (second) section; **shrotram kalaa**–ear is (third) section; **manah kalaa**–mind is (fourth) section; **eshah**–this; **vai**–precisely; **somya!**–dear child!; **chatushkalah**–which has four sections; **paadah**–(fourth) quarter (means of attaining); **brahmanah**–of brahm; **aayatanvaan**–provides shelter to everyone; **naam**–is named–(3)

स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मिंल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः आयतनवानित्युपास्ते ॥ ४ ॥

sa ya etam-evam vidwaan-chatushkalam paadam brahmana aayatanavaan-ityupaasta aayatanvaan-asminlokey bhavatya-aayatanavato ha lokaanjayati ya etam-evam vidwaan-chatushkalam paadam brahmanah aayatanavaan-ityupaastey–(4)

sah yah–he who; **etam**–this; **evam vidwaan**–understanding like this; **chatushkalam paadam**–to phase

'protector'–that is who develops activity to provide shelter, and he who understands the mystery of 'four sectioned protection-phase' of brahm and worships him, he also wins over other 'protection oriented-lokas'–(4)

(Besides cow, fire and the sun the fourth associate of Satyakam in the forest was vaayu-air. He also preached him that the vital air of 'brahmaand' (macrocosm) is vital life of pind (microcosm); and just as vital life of the body has support (shelter) of eye, ear and mind, similarly on vital air of brahmaand which is vital life of brahmaand, is the support (abode) of the universe. The vital life–energy of the body is the vital air–energy of brahmand, and vital air–energy is precisely brahm-energy. Like this Satyakam understood Brahm that consists of 16 sections. The bull, fire, sun and air preached of four-four sections, with this ends the description of 16 sections of brahm is accomplished).

Fourth Chapter—(Ninth Section)

Attaining the knowledge of brahm in this manner Satyakam returned to the acharya's family. Acharya said–

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of four sections; **brahmanah**–of brahm; **aayatanavaan**–patron of all; **iti**–in this form, with this name; **upaastey**–worships; **aayatanvaan**–who provides shelter to all; **asmin**–this; **lokey**–in loka (birth); **bhavati**–becomes; **aayatanvatah ha**–protector; **lokaan**–to (of) lokas; **jayati**–wins, is entitled to; **ya**–who; **etam**–to him; **evam vidwaan**–understands like this; **chatushkalam paadam**–to phase of four sections; **brahmanah**–of brahm; **aayatanvaan**–protector; **iti**–with this name; **upaastey**–meditates and worships–(4)

प्राप हाऽऽचार्यकुलम्। तमाचार्योऽभ्युवाद सत्यकाम३ इति। भगव इति ह प्रतिशुश्राव॥ १॥

praapa haa aachaarya-kulam. tamaachaaryo-abhyuvaad satyakaam 3 iti. bhagwa iti ha pratishushraava–(1)

Satyakam! Satyakam answered hearing this, yes respectful sir!–(1)

Acharya spoke, my dear! it appears you have already gained knowledge of brahm. Who preached you? Satyakam replied, Sir! I did not receive this knowledge from any man, but I consider you as my teacher–please preach me–(2)

I have heard from teachers like you that the best knowledge learnt is from the guru. Hearing this the acharya,

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praapa ha–reached; **aachaaryakulam**–to the home of acharya (Goutam); **tam**–to him (Satyakam); **aachaaryah**–the acharya; **abhyuvaad**–addressed; **satyakaam 3!**–O Satyakam 3!; **iti**–like this; **bhagvah iti ha pratishushraava**–yes respected sir! he answered like this–(1)

ब्रह्मविदिव वै सोम्य भासि, को नु त्वाऽनुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे, भगवाꣳस्त्वेव मे कामं ब्रूयात्॥ २॥

brahma-vidiva vai somya bhaasi, ko nu twaa-anushashaasey-tyanye manushyebhya iti ha pratijajye, bhagwaan-sta-veva mey kaamam brooyaat–(2)

brahmavid–who is endowed with knowledge of brahm; **iva**–similar to; **vai**–definitely; **somya**–O dear child! **bhaasi**–shines, is apparent; **kah nu**–who; **twaa**–to you; **anushashaasa**–has preached, counselled; **iti**–this (acharya asked); **anvey**–others, different; **manushyebhyah**–from people; **iti ha**–in this form; **pratijajye**–pointed out in reply; **bhagwan**–respectful sir; **tu eva**–however precisely; **mey**–to me; **kaamam**–enough, as wished; (textual variant; **kaamey**–on the basis of desire, considering as my wish); **brooyaat**–counsel me–(2)

श्रुतꣳह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापयतीति तस्मै हैतदेवोवाचात्र ह न किंचन वीयायेति वीयायेति॥ ३॥

shrutam hyeva mey bhagawad-drishebhya aachaaryaa-dhaiva vidyaa viditaa saadhishtham praapayateeti tasmai haita-devovaa-chaatra ha na kinchana veeyaa yeti veeyaa yeti–(3)

shrutam–it is a hearsay; **hi**–because; **eva**–just; **mey**–

said, there is nothing left out of what you have learnt, nothing is left–(3)

(Satyakam wandered in nature with open eyes and gained knowledge of brahm from the bull, fire, sun and air, in fact whoever perceives with open eyes he cannot remain without brahm–knowledge–this is what it means).

Fourth Chapter—(Tenth Section)

(Counsel to Upakosal about 'aatm-vidya' by sacred fires–agnis, 10-15 Sections)*

(Satyakam Jaabaal became acharya himself after receiving counsel from his guru and many brahmcharis were initiated in his ashram as well. This section describes his method of education–initiation).

A rishi named Kamal whose descendent was Upkosal, was a brahmchari in the ashram of Satyakam Jaabaal. He

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my; **bhagwad drishebhyah**–from such like (people) as you; **aachaaryaat**–from acharya; **hi eva**–precisely; **vidya**–knowledge; **viditaa**–known; **saadhishtham**–to exessive virtue, to the foremost brahm; **praapayati**–effects to achieve; **iti**–this (is heard); **tasmai ha**–in him (pupil); **etadeva**–precisely this; **uvaacha**–(the acharya) said; **attraha**–on this (subject); **na**–nothing; **kinchan**–else; **veeyaaya**–is left; **iti**–this (said); **veeyaaya iti**–remains (repetition is to stress the matter)–(3)

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास। तस्य ह द्वादशवर्षाण्यग्नीन्परिचचार। स ह स्माऽन्यानन्तेवासिनः समावर्तयःस्तं ह स्मैव न समावर्तयति॥ १॥

upakosalo ha vai kaamalaayanah satyakaamey jaabaaley brahmcharyam-uvaasa. tasya ha dwaadash-varshaani-agneem-parichachaara. sa ha sma-anyaan-antevaasinah samaavartayastam ha smaiva na samaavartayati–(1)

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* 'aatm-vidya'–knowledge of atma and its relation to the ultimate being.

attended to the fires of the acharya for 12 years. The acharya sent home other disciples after completion of education, but he did not send Upkosal back home after his completion of education–(1)

Satyakam's wife spoke to him–the brahmchari has performed enough ascetic practice, has served well the sacred agnis of home–has always lit fire for food, has always selected fire wood for the sacrificial fire, has always supervised the agni of home which regularly glows. May it never happen,

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upakosalah–Upkosal-named; **ha vai**–precisely; **kaamalaayanah**–descendent of Kamal; **satyakaamey jaabaaley**–under care of Satyakam son of Jaabaal; **brahmcharyam**–to bramcharya; **uvaasa**–was residing; (brahmcharyam uvaasa–maintained brahmcharya); **tasya ha**–his (acharya); **dwaadash varshaani**–upto 12 years; **agneen**–(aahavaneeya etc.) to (of) sacred agnis; **parichachaara**–attended, effected; **sa ha**–however he (acharya); **sma**–was; **anyaan**–other; **anteyvaasinah**–to disciples; **samaavartayan**–performed completion of education ceremony; **tam ha**–to him; **sma**–was **eva**–particularly; **na**–did not; **samaavartayati**–complete education–(1)

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वाऽग्नयः परिप्रवोचन्प्रब्रूह्यस्मा इति। तस्मै हाप्रोच्यैव प्रवासांचक्रे ॥ २ ॥

tam jaayo vaacha tapto brahmachaaree kushalam-agneem paricha chaareenmaa twaagnayah paripravochan-prabroohyasmaa iti. tasmai haaprochyaiva pravaasaanchakrey–(2)

tam–to him (acharya); **jaayaa**–(acharya's) wife; **uvaacha**–said; **taptah**–has (completed) penance; **brahmchaaree**–brahmchari (Upkosal); **kushalam**–skillfully; properly; **agneen**–of agnis; **parichachaareet**–has attended; **maa**–do not; **twaa**–to you (acharya); **agnayah**–(having served) agnis; **paripravochan**–may curse, cause

that the angered agnis may deliver a curse on you, therefore whatever you have to teach him, do that. Despite hearing all this the acharya, without saying anything, left for another land–(2)

Upkosal was greatly distressed observing all this. He stopped eating. The wife of the acharya said to him, O brahmchari! eat food, why don't you eat? The brahmchari replied, unfortunately I am restless with various obstructing ambitions, I am full of anguish and pain. I will not eat food–(3)

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harm; **praboohi**–counsel **asmai**–to him (Upkosal); **iti**–this (said the wife); **tasmai ha**–to him (Upkosal); **aprochya**–not having counselled; **eva**–just; **pravaasaanchakrey**–proceeded (to other land)–(2)

स ह व्याधिनाऽनशितुं दध्रे। तमाचार्यजायोवाच ब्रह्मचारिन्नशान किं नु नाश्नासीति। स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णोस्मि नाशिष्यामीति॥ ३॥

sa ha vyaadhinaa anashitum dadhrey. tam-aachaarya-jaayovaacha brahmcharinnashaana kim nu naashnaaseeti. sa hovaacha bahava imey-asmin-purushey kaamaa naanaa-tyayaa vyaadhibhih pratipoornosmi naashishyaameeti–(3)

sa ha–he (the disciple); **vi+aadhinaa**–due to particular (excessive) mental restlessness (distress); **anashitum**–not eat, fasting; **dadhrey**–maintained (gave up food); **tam**–to him; **aachaarya-jaayaa**–the acharya's wife; **uvaacha**–spoke; **brahmachaarin**–O brahmchari!; **ashaan**–eat food; **kim nu**–why you; **na**–are not; **ashnaasi**–eating food; **iti**–this (said); **sah ha**–he (disciple); **uvaacha**–said; **bahavah**–many, **imey**–these; **asmin**–this; **purushey**–in atma, in man; **kaamaah**–desires; **naanaa+atyayaah**–are causing hinderance, many emerge to a path (that is neglected); **vi+aadhibhih**–(I from these) particular mental distresses; **pratipoornah**–am full, possessed by; **asmi**–am; **na**–will not; **ashishyaami**–eat food; **iti**–this (answered)–(3)

Seeing his agitated state the sacred agnis at home spoke among themselves and said, this brahmchari has completed penance, he has served us well, therefore let us go and counsel him. They spoke to him–(4)

(In fact after so much penance, just as in the mind of Satyakam brahm-knowledge had on its own appeared after perception of the bull-fire-sun-air; similarly this light of knowledge awakened on its own in the mind of his disciple after perception of the fires. This has been explained here in the form of a short narrative).

O brahmchari! 'praan' is brahm, 'kam'-कं is brahm, 'kham'-खं is brahm. The brahmchari said, I know this that

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अथ हाग्नयः समूदिरे। तप्तो ब्रह्मचारी कुशलं नः पर्यचारीद्धन्तास्मै प्रब्रवामेति। तस्मै होचुः ॥ ४ ॥

atha haagnayah samoodirey. tapto brahmachaaree kushalam nah paryachaaree-dhantaasmai prabravaameti. tasmai hochuh–(4)

atha ha–after this; **agnayah**–(well attended) agnis; **samoodirey**–(mutually) discussed, exchanged views; **taptah brahmachaaree**–brahmchari has (completed) penance; **kushalam nah paryachaareed**–has properly attended on us; **hanta**–then with pleasure; **asmai**–to him; **prabravaam**–we give spiritual counsel; **iti**–like this (thinking); **tasmai ha**–to him; **oochuh**–counselled–(4)

प्राणो ब्रह्म। कं ब्रह्म। खं ब्रह्मेति। स होवाच। विजानाम्यहं यत्प्राणो ब्रह्म, कं च तु खं च न विजानामीति। ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति। प्राणं च हास्मै तदाकाशं चोचुः ॥ ५ ॥

praano brahm. kam brahm. kham brahmeti. sa hovaacha. vijaanaamyaham yat praano brahm, kam cha tu kham cha na vijaanaameeti. tey hochur-yadwaava kam tadeva kham yadeva kham tadeva kam-iti. praanam cha haasmai tadaakaasham chochuh–(5)

praanah–praan (vital breath, protector of all); **brahm**–is brahm; **kam**–God bestower of happiness; **brahm**–is

'praan' is brahm, I do not know 'kam' and 'kham'. Agni-devas replied, that which is 'kam', that is also 'kham', and that which is 'kham', that is also 'kam'–thus 'kam' and 'kham' both are one. In this manner while describing brahm, the 'praan' of pind (microcosm) and space of brahmand (macrocosm) through the medium of 'kam' and 'kham' was narrated.

(When both are one and similar then the meaning of 'kam' and 'kham' would be the same. 'kham' means 'space'! Therefore the object of the spiritual counsel of agni-devas would be that pind–microcosm–in 'praan' and brahmaand–macrocosm–in (kam+kham) 'space', both are different forms of brahm. But why have these two words 'kam' and 'kham' been used for the entity of brahm of brahmaand? These two words have been used to describe two aspects of brahm. 'kam' means form of happiness; 'kham' means 'space' 'kham' that is space expresses quantity; 'kam' that is happiness expresses quality. There is nothing greater than 'quantity' in space, there is nothing greater than 'quality' to be aimed in happiness. Brahm is akin to space in quantity and akin to happiness in quality. Subjectively 'praan' is called brahm in pind; objectively from the view-point of quality in brahmaand 'kam'–that is 'happiness' is called brahm, from the view-point of quantity 'kham'–that is 'space' is called brahm, nevertheless 'kam' and 'kham' both have been combined in the word

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brahm; **kham**–omnipresent like space; **brahm**–is brahm; **iti**–this (counselled); **sah ha**–he (disciple); **uvaach**–said; **vijaanaami**–I know; **aham**–I; **yat**–that; **praanah brahm**–praan is brahm; **kam cha**–and to 'ka' brahm; **tu**–then; **kham cha**–to 'kha' brahm; **na vijaanaami**–I do not know; **iti**–this; (said the disciple); **tey ha**–those agnis; **oochuh**–said; **yad**–which; **vaa va**–particularly; **kam**–is 'ka'; **tad eva**–that alone; **kham**–is 'kha'; **yad eva**–which is just; **kham**–is 'kha'; **tad eva**–that particularly; **kam**–is 'ka'; **iti**–this (after relating); **praanam cha**–and to praan; **ha**–with assurance; **asmai**–to this (disciple); **tad+aakaasham**–to that space; **cha**–and;

'space')–(5).

Fourth Chapter—(Eleventh Section)

When the fires–agnis completed their delivering joint sermon to Upkosal, thereafter each agni counselled separately. 'Gaarhapatyaagni'–that agni which is always stable and firm in a home, which never extinguishes, uttered four words–prithivee (earth), agni (fire), anna (food grain), aditya (sun). It said that these four elements which you perceive separately have however, one atma in all of them. I am the purusha (brahm) which you perceive in aditya–sun, I am precisely that. In other words, 'gaarhaptyaagni' is one form of that very 'aaditya-purusha' par-brahm (supreme-brahm)–(1)

Whoever perceives brahm seen similar to purusha in

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oochuh–(the three agnis together) counselled (stated praan and space are form of brahm)–(5)

अथ हैनं गार्हपत्योऽनुशशास। पृथिव्यग्निरन्नमादित्य इति। य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति॥ १॥

atha hainam gaarhapatya-anushashaasa. prithivyagni-rannamaaditya iti. ya esha aaditye purusho drishyatey so-aham asmi sa eva-aham-asmeeti–(1)

atha ha–after this; **enam**–to him (Upkosal); **gaarhapatyah**–gaarhapatya (agni); **anushashaasa**–(separately) counselled; **prithivee, agni, annam, aadityah**–earth, fire, foodgrain and sun; **iti**–these (stated symbols); **yah eshah**–which this; **aaditye**–in aditya (sun); **purushah**–purusha (brahm); **drishyatey**–is seen; **sah**–that (purusha); **aham**–I am (gaarhapatya–agni); **sah eva**–that alone; **aham**–I; **asmi**–am; **iti**–this (counselled)–(1)

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते॥ २॥

aditya (sun) being omnipresent in the earth, fire, foodgrain and the sun and worships brahm knowing that 'gaarhapatyaagni' is a form of that very brahm, he destroys all acts of sin, becomes lord of lokas, enjoys full age, spends a resplendent life, no one is weak in his family (lineage) of men. We protect that one in this and other loka–who perceives 'aaditya-purusha' as such and worships him–(2)

Fourth Chapter—(Twelfth Section)

Thereafter 'anvaahaaryapachnaagni', that agni which after receiving heat (from flame) from 'gaarhapatyaagni' is

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sa ya etam-evam vidwaan-upaastey-apahatey paapa-krityaam lokee bhavati sarvam-aayureti jyog-jeevati naasyaa-vara-purushaah ksheeyanta upa vayam tam bhunjaamo-asminshcha lokey-amushmin-shcha ya etam-evam vidwaanupaastey–(2)

sah yah–that who; **etam**–to this (in respect of aditya purusha); **evam**–like this (in this form); **vidwaan**–knowing; **upaastey**–meditates; **apahatey**–destroys; **paap-krityaam**–to evil conduct; **lokeebhavati**–becomes master of lokas; **sarvam aayuh eti**–enjoys full life; **jyog jeevati**–leads a prestigious life; **na**–never; **asya**–of this (devotee); **avara-purushaah**–(his) offsprings of men; **kheeyantey**–are doomed (fallen); die untimely; **vayam**–we (agnis); **tam**–(of) to him; **upbhunjaamah**–protect; **asmin cha lokey**–in this loka (birth); **amushmin cha**–and in the other (birth); **yah etam**–who to him (purusha); **evam vidwaan**–knowing as such; **upaastey**–worships–(2)

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति। य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति॥ १ ॥

atha hainam anvaahaaryapachano-anushashaasa-aapo disho nakshatraani chandramaa iti. ya esha chandramasi purusho drishyatey so-aham-asmi sa evaaham-asmeeti–(1)

used for preparing food–uttered four words–jala (water), dishaa (directions); nakshatra (planets), chandramaa (moon). It said that these four seem to look to you as separate elements, but there is one atma in all. I am the purusha–brahm–seen in the moon. In other words, 'anvaahaarya-pachanaagni' is also one form of that very 'chandra-purusha' para-brahm (supreme)–(1)

Whoever worships brahm seen just as purusha in the moon being omnipresent everywhere in water, directions, planets and the moon and worships brahm knowing that 'anvaahaarya-pachnaagni' is also a form of that very brahm, he destroys all acts of evil, becomes lord of lokas, enjoys full life, leads a prestigious life, in his family no man is weak or miserable. We protect that individual in this and that loka–who worships 'chandra-purusha' perceiving him as

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atha ha–after this; **enam**–to him (Upkosal); **anvaa-haaryapachanah**–anvaahaaryapachan agni; **anushashaasa**–counselled; **aapah, dishah, nakshatraani, chandramaah**–water, directions, planets and moon; **iti**–these (stated symbols); **yah eshah**–which this; **chandramasi**–in the moon; **purushah**–purusha (brahm); **drishyatey**–is seen; **sah aham asmi**–I am that (am anvaahaaryapachan-agni); **sah eva aham asmi**–I am just that; **iti**–this (counselled)–(1)

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य एतमेवं विद्वानुपास्ते ॥ २ ॥

sa ya etam evam vidwaan-upaastey-apahatey paapakrityaam lokee bhavati sarvamaayureti jyogjeevati naasyaavar purushaah ksheeyanta upa vayam tam bhunjaamo-asminshcha lokey-amushminshcha ya etam evam vidwaan-upaastey–(2)

sa yah..............upaastey–he who.............worships (as explained earlier)–(2)

such–(2)

Fourth Chapter—(Thirteenth Section)

After this 'aahavaneeyaagni' that agni which after receiving heat (flame) from 'gaarhapatya' serves the purpose of agnihotra (sacrificial fire)–uttered four words–praan (vital breath, life), aakaash (space); dyoh (heaven); vidyut (lightning). It said that these four look to you as separate elements, but there is one atma in all. The purusha seen in lightning is me, I am just that. That is to say, 'aahavaneeyaagni' is also one form of that very 'vidyut-purusha' para-brahm (supreme-brahm)–(1)

He who perceives brahm seen similar to purusha in lightning being omnipresent everywhere in praan, aakaash,

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अथ हैनमाहवनीयोऽनुशशास। प्राण आकाशो द्यौर्विद्युदिति। य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति॥ १॥

atha hainam-aahavaneeyo-anushashaasa. praan aakaasho dyour-vidyut-iti. ya esha vidyuti purusho drishyatey so-aham-asmi sa eva aham asmeeti–(1)

atha ha enam–after this to him (Upkosal); **aahava-neeyah**–aahavaneeya (agni); **anushashaasa**–counselled; **praanah, aakaashah, dyouh, vidyut**–vital life, space, heaven and lightning; **iti**–these (explained symbols); **yah eshah**–that this; **vidyuti**–in lightning; **purushah**–purusha-brahm; **drishyatey**–is seen; **sah aham asmi**–I am that (aahavaneeya-agni); **sah eva aham asmi**–I am just that; **iti**–this (counselled)–(1)

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते॥ २॥

sa ya etam-evam vidwaan-upaastey-apahatey paapkrityaam lokee bhavati sarva-maayureti jyog-jeevati naasyaa-vara-purushaah ksheeyanta upa vayam

dyouh and vidyut and worships brahm knowing that 'aahavaneeyaagni' is also a form of that very brahm, he destroys all acts of evil, becomes master of lokas, enjoys full life, leads a life of prestige, in his family no man is miserable. We protect that individual in this and that loka–who worships 'vidyut-purusha' perceiving him as such–(2)

Fourth Chapter—(Fourteenth Section)

After this all the three agnis spoke in one voice–O Upkosal! O dear! we have counselled you the knowledge which was related to us–'agni vidya'–and 'aatm vidya' [the praan of pind (microcosm) is brahm, this was the preaching of 'aatm-vidya'–(knowledge of the soul and its relation to the ultimate being), and the agnis of brahmaand (macrocosm) are also forms of brahm, this was the preaching of 'agni-vidya'–

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tam bhunjaamo-asminshcha lokey-amushminshcha ya etam-evam vidwaan upaastey–(2)

sah yah etam...........upaastey–(meaning of this is as stated earlier)–(2)

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसल ३ इति॥ १॥

tey hochu upakosala-eshaa somya tey-asmad-vidyaa aatm-vidyaa chaachaaryastu tey gatim vaktey-tyaajagaama haasyaacharyas–tamaachaarya-abhyuvaadopa-kosala 3 iti–(1)

tey ha–(thereafter) those (three agnis); **oochuh**–spoke; **upkosala**–O Upkosala; **eshaa**–this (knowledge in that case); **somya**–O humble child! **tey**–towards you; **asmad-vidyaa**–is our vidya (agni vidya) (is related to us, about us); **aatm-vidya cha**–and is atma–related knowledge; **tey**–to you; **gatim**–to scope (our reach); or (**tey gatim**–to reach you to the position of philosophical knowledge to the ultimate goal of man–knowledge of brahm–to ultimate object of. human pursuit); **vaktaa**–will counsel; **iti**–this (the agnis said);

knowledge about fires]. To what extent is the scope of these vidyas–your acharya will tell you. With this the acharya came in, and he called out to Upkosal–O Upkosal!–(1)



Upkosal, disciple of Jabal Satyakam is being instructed by agnis of household

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aajagaama ha–(at that very time) came in; **asya**–his; **aachaaryah**–acharya (Satyakam); **tam aachaaryah abhyuvaad**–the acharya called him; **upkosal 3**–hey Upkosal 3!; **iti**–this (manner)–(1)

Upkosal answered, Lord! what is your command? Acharya said, dear! your face is glowing like the scholars of brahm, who has imparted brahm-knowledge to you? The disciple, as if hiding the whole incident replied, who would instruct me? Then gesturing towards the sacred agnis he said, my counsellors were like these agnis, but were not quite like them, as if these agnis and assumed a divine form. The acharya asked, what did they preach you?–(2)

Upkosal narrated the spiritual preaching he had

भगव इति ह प्रतिशुश्राव। ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वाऽनुशशासेति। को नु माऽनुशिष्याद् भो इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे। किं नु सोम्य किल तेऽवोचन्निति॥ २॥

bhagava iti ha pratishushraava. brahmavid iva somya tey mukham bhaati ko nu twa-anushashaaseti. ko nu maa-anushishyaad bho iteehaapeva ninhuta imey noona-meedrishaa anyaadrishaa itihaagneena-abhyudey. kim nu somya kila tey avochanniti–(2)

bhagawah iti ha upashushraava–yes, lord (he) answered in this manner; **brahmavidah**–a brahm-scholar; **iva**–like; **somya tey mukham bhaati**–O dear child! your face is glowing; **kah nu**–who has, **twaa**–to you; **anushashaasa**–has counselled; **iti**–this (the acharya enquired); **kah nu**–who; **maa**–to me; **anushishyaat**–would preach; **bhoh**–(O acharya!); **iti**–like this; **iha**–in this (subject); **apa iva ninhutey tey (apa ninhutey iva)**–began somewhat concealing; (then); **imey**–these (sacred fires); **noonam**–definitely; **eedrishaah**–like them; **anyaadrishaah**–like any others; **iti**–in this manner; **iha**–in this (subject); **agneen**–to (of) agnis; **abhyoodey**–and told (indicating); **kim nu**–however whatever; **somya**–humble child!; **kila**–quite truly; **tey**–they; **avochan**–preached; **iti**–this (the acharya enquired)–(2)

इदमिति ह प्रतिजज्ञे। लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति। ब्रवीतु मे भगवानिति। तस्मै होवाच॥ ३॥

received. The acharya said, dear child! the agnis have conveyed knowledge about cosmological planes–'lokas'–they bestowed this very knowledge that the factor in the sun-moon-lightning etc. cosmological regions is brahm, I will impart such knowledge to you that by knowing it man will never get involved in an evil-act, just as a lotus leaf is not smeared despite being in water. Upkosal said, lord! please preach that knowledge to me. The guru began to speak–(3)

Four Chapter—(Fifteenth Section)

(Sermon by Satyakam to Upkosal on the resplendent form of atma)

The guru said, this purusha (reflection of brahm) which is seen in the eye; is atma, this is immortal, this is 'brahm'. Just as adding ghee or water in the eye does not remain in

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idamiti ha pratijajye. lokaanvaava kila somya tey-avochannaham tu tey tad-vakshyaami yathaa pushkara-palaasha aapo nashlishyanta evam-evam-vidi paapam karma-na shlashyata iti. braveetu mey bhagwaan-iti. tasmai hovaacha–(3)

idam–this (counselled); **iti ha**–like this; **pratijajye**–explained; **lokaan**–to lokas (on the subject); **vaa va kila**–with certainty; **somya**–O virtuous disciple! **tey**–they; **avochan**–have counselled; **aham tu**–I then; **tey**–to you; **tad**–that (knowledge); **vakshyaami**–will state, counsel; **yathaa**–just as; **pushkar-palaashey**–on a lotus-leaf; **aapah**–water; **na**–does not; **shlashyantey**–stick (does not affect); **evam**–similarly; **evam vidi**–like this (of my counsel) on the one who knows; **paapam karma**–evil act; **na**–does not; **shliyatey**–stick (cast influence); **iti**–this (said the acharya); **braveetu mey bhagwaan**–respected sir, please preach (tell) me; **iti**–this (Upkosal prayed); **tasmai ha**–to him; **uvaacha**–(the acharya) counselled–(3)

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद् ब्रह्मेति। तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति॥ १॥

the eye but exits from the edges, in the same manner this atma while staying in the eye still stays away from it–(1)

This atma is called 'sanyad-vaam' because all 'vaam'–beauty–splendour–is 'sanyat'–collected within it. With that, that is to say, there is no divine beauty greater than the innate form of 'atma'. Who perceives like this, all splendours of creation roll around on his feet–(2)

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ya esho-akshini purusho drishyata esha aatmeti hovaachaitad-amritamabhay-metad brahmeti. tadya-dyapasmin-sarpirvodakam vaa sinchati vartmanee eva gacchhati–(1)

yah eshah–this which; **akshini**–in the eye (the one who sees in atma); **purushah**–image of purusha (brahm); **drishyate**–is seen (existing); **eshah**–this alone; **aatmaa**–is atma (supreme-brahm); **iti ha uvaach**–gave this counsel; **etad**–this alone; **amritam**–immoral (free from birth-death); **abhayam**–free of fear himself and frees others of fear; **etad**–he alone; **brahm**–is brahm; **iti**–this (should know); **tat**–then; **yadyapi**–if; **asmin**–this (in eye); **sarpih vaa**–or ghee; **udkam vaa**–or water; **sinchati**–(anyone) pours (then he); **vartmanee**–(of eye) edges; **gachchati**–goes away (resulting in exit from the eye)–(1)

एतः संयद्वाम इत्याचक्षत एतः हि सर्वाणि वामान्यभिसंयन्ति। सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद॥ २॥

etam sanyad-vaama ityaachakshat etam hi sarvaani vaamaanya-bhisanyanti. sarvaanyenam vaamaanyabhi-sanyanti ya evam veda–(2)

etam–to this (purusha); **sanyadvaamah**–sanyadvaam; **iti**–this (with name); **aachakshatey**–is called; **etam**–to this (atma-purusha); **hi**–because; **sarvaani**–all; **vaamaani**–virtuous acts, splendours, good qualities; **abhisanyanti**–come towards, get together; **sarvaani**–all; **vaamaani**–virtuous deeds, beauties; **enam**–near him (who knows); **abhisanyanti**–get together; **yah evam veda**–who perceives as such–(2)

Atma is also called 'vaam-nee', because atma leads amongst all the splendours of creation, its status is supreme. Wherever there is a line confined to the beautiful, there he who has knowledge (wisdom) of atma and being good looking amongst all is ahead of all. 'Vaam' means form or beauty. Who ever perceives like this, he is a pioneer of all splendours, he is the leader–(3)

It is also called 'bhaam-nee', because this very–atma alone–is radiant with its own splendour in all lokas. Whoever perceives this, he is radiant in lokas–cosmological planes–(4)

When such a brahm-scholar dies, then, whether his cremation is performed or not, he still attains brilliance. In a stage of cremation he in any case is consigned to the radiance

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एष उ एव वामनीरेष हि सर्वाणि वामानि नयति। सर्वाणि वामानि नयति य एवं वेद॥ ३॥

esha u eva vaamaanee-resha hi sarvaani vaamaani nayati. sarvaani vaamaani nayati ya evam veda–(3)

eshah u eva–this alone; **vaamaneeh**–vaamnee named; **eshah hi**–precisely this; **sarvaani**–all; **vaamaani**–splendours, to goodnesses; **nayati**–causes to attain; **sarvaani vaamaani nayati**–causes to obtain all splendours; **yah evam veda**–who perceives as such–(3)

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति। सर्वेषु लोकेषु भाति य एवं वेद॥ ४॥

esha u eva bhaamanee-esha hi sarveshu lokeshu bhaati. sarveshu lokeshu bhaati ya evam veda–(4)

eshah u eva–precisely this; **bhaamaneeh**–is (called) bhaamanee; **eshah hi**–precisely this; **sarveshu lokeshu**–in all lokas; **bhaati**–is radiant; **sarveshu lokeshu**–in all lokas; **bhaati**–is radiant; **yah evam veda**–who perceives as such–(4)

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङेति मासाःस्तान्मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः॥ ५॥

of fire (flames), even in a condition of not performing this, his form is radiant like fire. At first this form is similar to 'archi'-kiran (ray or beam), progressing from a ray his radiant form is similar to a day, beyond that in a fortnight of the full moon, he becomes radiant with light which is as much as of these fifteen days, beyond that 'six months', extending from months to a year, and extending from a year his form becomes similar to the great light of the sun full of lustre. He attains lustre of the moon from lustre of the sun and with lustre of the moon he attains lustre of lightning. Developing like this, the 'human' form of purusha (atma) is revealed to a 'superhuman' form (release of the soul from the human body and from further

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atha yadu chaivaasmin-shavyam kurvanti yadi cha naarchisha-mevaabhi-sambhavantyarchisho-aharanha apooryamaana-paksham-apooryamaana-pakshaat-dyaan-shad-udangeti maasaan-taan-maasebhyah samvatsaram samvatsaraad aaditya-maadityaat-chandramasam chandramaso vidyutam tat-purusho-amaanavah–(5)

atha–and; **yad u cha**–if; **asmin**–(on death) in this; **shavyam**–last rites cremation etc.; **kurvanti**–perform; **yadi cha na**–and even if not done; **archisham**–to light, to ray; **eva**–particularly; **abhi-sambhavanti**–(in both situations) attain; **archishah**–from ray; **ahah**–to day; **anhah**–from day; **apooryamaanapaksham**–to shukla paksh (from new to full moon); **aapooryamaanapakshaat**–from shukla paksh; **yaan**–which; **shad**–six; **udangah**–towards north; **eti**–travels; (udangah eti–is uttaraayan, when the sun is north of equator); **maasaan**–to months; **taan**–to them; **maasebhyah**–from (these uttaraayan) months; **samvatsaram**–to year; **samvatsaraad**–from year; **aadityam**–to sun; **aadityaat**–from the sun; **chandramasam**–to moon; **chandramasah**–from moon; **vidyutam**–to lightning; **tat**–then, that (attains that state); **purushah**–purusha (atma); **amaanavah**–does not remain

rebirth; salvation; freedom)–(5).

That super-human brahm leads devotees to the path of brahm. Which is called 'dev-path'–'brahm-path'. Such humans who travel this path–of birth and death–never return, never return (*see mundak 1-2, chhaandogya 5-10*)–(6)

Fourth Chapter—(Sixteenth Section)

**(Yajna-Sacrificial offering-of creation-sristi-and self-aatm)*
(The priest of yajna in universe is the 'mind' of yajna in self-the officiating priest etc. are 'speech')

Whatever, sacred work is being conducted in creation, this is as if a 'yajna' is being conducted. This sacred work is happening by means of 'motion'–gati; motion creates purity–

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human (of manu** creation) (is liberated)–(5)

स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ६ ॥

sa enaan-brahm gamayatyesha devapatho brahma-patha etena prati-padyamaanaa imam maanav-maavartam naavartantey naavartantey–(6)

sah–that, be (super human, released soul); **enaan**–to them; **brahm**–to (of) brahm; **gamayati**–bestows knowlege; **eshah**–this; **dev-pathah**–path of the divine; **brahm-pathah**–is the path of (attaining) brahm; **etena**–from this (path); **pratipadyamaanaah**–who attain brahm (salvation); **imam**–this; **maanavam**–of creation of Manu, world related; **aavarttam**–in the cycle of birth and death; **na**–never; **aavarttantey**–return; **na aavarttantey**–never return–(6)

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदꣳ सर्वं पुनाति। यदेष यन्निदꣳ सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥ १ ॥

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* brahmaa – priest
yajna – sacrificial offering
aatm – self
hotaa – who offers oblation.
srishti – creation
mana – mind
adhvaryu – officiating priest

** progenitor of the world and its inhabitants.

sanctity in the universe, hence this motion is a yajna. Just as there are two paths of yajna, similarly purity through motion in the world also has two paths–'speech' and 'mind'–(1)

Which are the two paths of yajna? Brahmaa does not use speech in yajna, but sanctifies through 'mind' for the path of yajna; 'hotaa–adhvaryu–udgaataa' do not apply 'mind', recite the richas through the medium of speech. Exactly this kind of srishti-yajna, that is to say this dynamic yajna being

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esha ha vai yajyo yo-ayam pavata esha ha yannidam sarvam punaati. yadesha yannidam sarvam punaati tasmaat-esha eva yajyastasya manashcha vaak-cha vartanee–(1)

eshah–this; **ha vai**–is well known; **yajyah**–is yajna; **yah**–which; **ayam**–this; **pavatey**–purifies; **eshah**–this (air); **ha**–particularly; **yan**–moving; **idam sarvam**–to all this; **punaati**–purifies; **yad**–which; **eshah**–this; **yan**–while moving; **idam sarvam punaati**–purifies (fresh, clear) all this; **tasmaat**–because of that reason; **eshah**–this (air); **eva**–particularly; **yajyah**–(which purifies) is yajna; **tasya**–of that (yajna); **manah cha**–mind; **vaak cha**–and speech; **varttanee**–(yajna initiating) are paths–(1)

तयोरन्यतरां मनसा सꣳस्करोति ब्रह्मा। वाचा होताऽध्वर्युरुद्गाताऽन्यतराꣳस यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यववदति॥ २॥

tayo-ranyataraam manasaa sanskaroti brahmaa. vaachaa hotaa-adhvaryu-udgaataa-anyataraam-sa yatropaakritey praataranuvaakey puraa paridhaaneeyaayaa brahmaa vyava-vadati–(2)

tayoh–in (from) both those (paths); **anyataraam**–to anyone by all means; **manasaa**–through mind (reflection); **sanskaroti**–performs (purification of) in born faculty; **brahmaa**–brahmaa named priest (and); **vaachaa**–through speech (speaking clearly); **hotaa, adhvaryu, udgaataa**–three priests named hotaa, adhvaryu, udgaata (who have knowledge of three vedas); **anyataraam**–to anyone; **sah**–he; **yattra**–

held in creation is practised by some through the outlet of 'mind' and some practice through the outlet of 'speech'. Where brahmaa speaks up after the start of yajna and prior to completion of a yajna–(2)

He leaves his own course there and proceeds to another, leaving his own work behind. Therefore, it is like one may start walking on one foot, or a chariot may revolve on one wheel. Such a person suffers loss, just as it is harmful if in a yajna-brahmaa begins to speak instead of mentally keeping a watch in mind on all matters. It is the business of priests to conduct this dynamic yajna happening in the universe

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where (whichever time); **upaakritey**–on immencing; **praataranuvaakey**–of praataraanuvaak named eulogy recitation; **puraa**–before; **paridhaaneeyaayaah**–(indicating the end) from richas; **brahmaa**–(priest) brahmaa; **vyava vadati**–speaks (breaks silence, stops reflecting)–(2)

अन्यतरामेव वर्तनीःसःस्करोति हीयतेऽन्यतरा। यथैकपाद् व्रजन् रथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति। यज्ञःरिष्यन्तं यजमानोऽनुरिष्यति। स इष्ट्वा पापीयान्भवति॥ ३॥

anyataraameva vartaneem sanskaroti heeyatey-anyataraa. yathaikapaad vrajan ratho vaikena chakrena vartamaano rishyatye vamasya yajyo rishyati. yajyam rishyantam yajamaano-anurishyati. sa ishtwaa paapeeyaan-bhavati–(3)

(with that uttrance) **anyataraam eva**–to any-one; **vartaaneem**–to path; **sanskaroti**–cultivates; **heeyatey**–becomes deficient (full of defects); **anyatarvaa**–any other; **sah**–that; **yathaa**–like; **ekpaad**–that with one leg (lame); **vrajan**–while moving; **rathah**–chariot; **vaa**–or; **eken**–one; **chakren**–from wheel; **vartamaanah**–while rotating; united; **rishyati**–(lame) is distressed, (chariot) does not proceed further; **evam**–like this; **asya**–of this (yajman); **yajyah**–yajna; **rishyati**–is a doomed (fruitless); **yajyam**–(of) yajna; **rishyantam**–on being ruined; **yajmaanah**–who conducts

through mind-through knowledge and wisdom. Whilst wandering in the realm of knowledge and wisdom, if they indulge in excessive elegance of speech, then instead of managing the activity of the universe, the chariot of creation will then revolve on one wheel instead of two. Such a yajna will be doomed, with the doom of yajna–the yajmaan, who conduct the yajna, will also be ruined and conducting such a yajna will become a means of an act of sin–(3)

Where ever brahmaa does not speak after the commencement of a yajna and before its completion, there the priest keeps performing the function of the mind, the business of 'speech' is performed by adhvaryu-hotaa-udgaataa, thus the 'mind' and 'speech' both excute their respective functions, no road channel suffers any damage–(4)

This is just like anyone walks with two feet instead of

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yajna; **anu rishyati**–(afterwards) is devoid of result; **sah**–he; **ishtwaa**–(faulty) after conducting yajna; **paapeeyaan**–participates in more evill; **bhavati**–becomes–(3)

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यववदत्युभे एव वर्तनी सꣳस्कुर्वन्ति न हीयतेऽन्यतरा ॥ ४ ॥

atha yatropaakritey praataranuvaakey na puraa paridhaaneeyaayaa brahmaa vyavavadtyubhey eva vartanee sanskurvanti na heeyatey-anyataraa–(4)

atha–and; **yattra**–in which (yajna); **upaakritey praatarnuvaakey**–on the start of a yajna; **na**–never; **puraa**–at first; **paridhaaneeyaayaah**–(spoken in the end) with richas; **brahmaa**–brahmaa; **vyavavadati**–speaks, breaks silence, gives up reflecting; **ubhey**–both; **eva**–particularly; **vartanee**–to paths (mind and speech); **sanskurvanti**–(four priests) have perfected; (then) **na**–does not; **heeyatey**–diminish; **anyataraa**–any path–(4)

स यथोभयपाद् व्रजन् रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति। यज्ञं प्रतितिष्ठन्तं यजमानो ऽनुप्रतितिष्ठति। स इष्ट्वा श्रेयान्भवति ॥ ५ ॥

one, or any chariot runs on two wheels in place of one. Just as these are established, are stable, similarly in a yajna where 'mind' and 'speech' are correctly used, that yajna does not waiver, and the yajmaan after such yajna is better respected. To maintain the active and vital yajna stable and lasting in creation, the application of both 'mind' and 'speech' is indispensable–(5)

(To resolve in 'mind' and express that by 'speech' is performing a yajna. If ideas are not clear in the mind and just simply go on speaking through 'speech' (faculty), this is what we all do, this is a matter contrary to a yajna. The rishi has demonstrated with the example of yajna that yajna is complete with the use of both 'mind' and 'speech', likewise the yajna of life should have a coordination of both. The carriage of life runs satisfactorily and properly on the two wheels of 'mind' and 'speech'–both should function together complementing each other, it should never happen that the mind works separetely and the speech functions separately. Whatever is happening outwardly should happen within–this is the endeavour of the Upanishads. The outward yajna

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sa yathobhayapaad vrajan ratho vobhaabhyaam chakraabhyaam vartamaanah prati-tishtha-tyeva-masya yajyah pratitishthati. yajyam pratitishthantam yajmaano anupratitishthati. sa ishtwaa shreyaan-bhavati–(5)

sah–he; **yathaa**–just as; **ubhaypaad**–who has two feet; **vrajan**–while walking; **rathah vaa**–or a chariot; **ubhaabhyaam**–both; **chakraabhyaam**–with wheels; **varttamaanah**–joined, while revolving; **pratitishthati**–is established, is successful; **evam**–similarly; **asya**–of this (yajmaan); **yajyah**–yajna; **pratitishthati**–is successful (completed); **yajyam pratitishthantam**–on completion of yajna; **yaj-maanah**–yajmaan also; **anupratitishthati**–achieves success, earns prestige; **sah**–that, he (yajman); **ishtwaa**–after conducting yajna; **shreyaan**–better respected; **bhavati**–becomes–(5)

is symbolic of the inward yajna. The external yajna is conducted by brahmaa, but never speaks, adhvaryu speaks; the vital life-yajna within is conducted by the mind which functions for brahmaa, which never speaks but it gets along with its business. 'Speech' performs the function of adhvaryu-hotaa-udgaataa. The Upanishad spells out that outward yajna is symbolic of yajna of life–praan-yajna–within).

Fourth Chapter—(Seventeenth Section)

The Lord treated these lokas–earth, celestial space and heaven to purification (mortify, heat). When these were treated, he then extracted them and the residue–from earth was 'fire', from celestial space was 'air', and from heaven was the 'sun'–these three divinities, that is to say that these three rishis are essences of treatment of the lokas–(1)

When these three divinities, that is, the three rishis were mortified, on mortification, their sap. was distilled–from agni-

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प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानाᳪं रसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

prajaapatir-lokaan-abhyatapat-teshaam tapya-maanaa-naam rasaan-praavrihat-agnim prithivyaa vaayum-antarikshaat aadityam divah–(1)

prajaapatih–God; **lokaan**–to lokas; **abhyatapat**–mortified, heated; **teshaam**–those; **tapyamaanaanaam**–of the mortified (lokas); **rasaan**–to essences, substance, sap; **praa-vrihat**–pulled out, extracted; **agnim**–to fire; **prithivyaah**–from earth; **vaayum**–to air; **antarikshaat**–from celestial space; **aadityam**–to the sun; **divah**–from heaven–(1)

स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानाᳪं रसान्प्रावृहदग्नेर्ऋचो वायोर्यजूᳪंषि सामान्यादित्यात्॥ २ ॥

sa etaas-tisro devataa abhyatapat-taasaam tapya-maanaanaam rasaan-praavrihat-agney-richo vaayor-yajoonshi saamaanyaadityaat–(2)

fire came about 'rik', from vaayu-air came about 'yaju', and from aditya-sun came about 'saam'–(2)

He mortified rik-yaju-saam named 'trayi-vidya'–triad–knowledge. It mortified, then distilled its essence–these three vyaahrities (mystic words) arose–'bhooh' from rik, 'bhuvah' from yaju, and 'swah' from saam–(3)

If 'hotaa'* commits an error in the recitation of richas, then offer oblation saying 'bhooh swaahaa' in 'gaarhapatyaagni'.

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sah–he (God); **etaah**–these; **tisrah**–all three; **devataah**–to objects of worship; **abhyatapat**–mortified; **taasaam tapyamaanaa-naam**–those which had been mortified; **rasaan**–to essences, to saps; **praavrihat**–drew, pulled; **agneh**–from agni (devtaa); **richah**–to richas; **vaayoh**–from air; **yajoonshi**–to yajur mantras; **saamaani**–to saam-mantras; **aadityaat**–from aditya (sun)–(2)

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्प्रावृहद् भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥ ३ ॥

sa etaam trayeem vidyaam-abhyatapat-tasyaa-tapyamaanaayaa rasaan-praavrihad bhoo-ritya-rigbhyo bhuvariti yajurbhyah swariti saamabhyah–(3)

sah–he (God); **etaam**–this; **trayeem vidyaam**–to triad knowledge in the form of 'rig-yajuh-saam'; **abhyatapat**–mortified; **tasyaah tapyamaanaayaah**–of that mortified (triad knowledge); **rasaan**–to essences, to sap; **praavrihat**–extracted; **bhooh iti**–'bhooh' to this; **rigbhyah**–from richas; **bhuvah iti**–'bhuvah' to this; **yajurbhyah**–from yajuh mantras; **swah iti**–'swah' to this; **saamabhyah**–from saam-mantras–(3)

तद्यद्यृक्तो रिष्येद् भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टꣳ संदधाति ॥ ४ ॥

tadyad-rikto rishyed bhooh swaaheti gaarhapatye juhuyaad-richaam-eva tad-rasenarchaam veerye-narchaam yajyasya virishtam sandadhaati–(4)

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* see end of this chapter.

'Bhooh' vyaahriti is, however, the essence of rigveda, in this way with the essence of a richa, with the vigour of richa the blemish of richa recitation as if is accomplished–(4)

If 'adhvaryu' commits an error in the recitation of yaju, then offer oblation saying 'bhuvah swaahaa' in dakshinaagni (anvaahaarya pachnaagni) 'Bhuvah' vyaahriti is, however, the essence of yaju, in this way with the essence of yaju, with the vigour of yaju the sore of yaju-recitation is as good as made good–(5)

If 'udgaataa' commits an error in the recitation of saam,

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tad–then; **yadi**–if; **riktah**–from richa (richa related); **rishyet**–error happens; **bhooh swaahaa iti**–'bhooh swaaha' with this mantra; **gaarhapatyey**–in gaarhapatya agni; **juhuyaat**–perform havan; **richaam**–of richas; **eva**–particularly; **tad**–that; **rasena**–from essence; **richaam**–of richas; **veeryena**–from vigour of lustre; **richaam**–of richas; **yajyasya**–of yajna; **virishtam**–harm, to error; **sandadhaati**–connects, fulfills–(4)

अथ यदि यजुष्टो रिष्येद् भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टꣳ संदधाति॥ ५॥

atha yadi yajushto rishyed bhuvah swaaheti dakshinaagnou juhuyaadya-jushaameva tadrasena yajushaam veeryena yajushaam yajyasya virishtam sandadhaati–(5)

atha–and; **yadi**–if; **yajushtah**–from yajuh (yajuh related); **rishyet**–error happens; **bhuvah swaahaa iti**–'bhuvah swaahaa' with this mantra; **dakshinaagnou**–in dakshinaagni; **juhuyaat**–perform havan; **yajushaam**–of yajuh mantras; **eva**–particularly; **tad**–that; **rasena**–from essence (sap); **yajushaam veeryena**–from the lustre and strength of yajuh mantras; **yajushaam**–of yajuh mantras; **yajyasya virishtam**–to the fault of yajna; **sandadhaati**–connects, fulfills–(5)

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टꣳ संदधाति॥ ६॥

then offer oblation saying 'swah-swaahaa' in aahavaneeyaagni. 'swah' vyaahriti, however, is the essence of saam, with the vigour of saam-recitation the injury of saam recitation is as if met–(6)

Thus, just as by means of some chemical salt–by means of a stitch (solder)–patches gold with gold, silver with silver, tin plate with tin plate, lead with lead, steel with steel and joins stuffs of wood with leather–(7)

In the same way, from the divine essence of cosmological

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atha yadi saamato rishyetaswah swaahetyaa-havaneeye juhuyaatsaamnaa meva tadrasena saamnaam veeryena saamnaam yajyasya virishtam sandadhaati–(6)

atha yadi–and if; **saamtah**–from saam mantras (saam-related); **rishyet**–fault happens; **swah swaahaa iti**–'swah swaahaa' with this mantra; **aahavaneeye**–in aahavaneeya agni; **juhuyaat**–perform havan; **saamnaam eva**–of just saam-mantras; **tad**–that; **rasena**–from essence (sap); **saamnaam veeryena**–from the strength–lustre of saam mantras; **saamnaam**–of saam-mantras; **yajyasya**–of yajna; **virishtam**–to fault; **sandadhaati**–connects, fulfills–(6)

तद्यथा लवणेन सुवर्णं संदध्यात्सुवर्णेन रजतं रजतेन त्रपु त्रपुणा सीसं सीसेन लोहम् लोहेन दारु दारु चर्मणा ॥ ७ ॥

tadyathaa lavanena su-varnam sandadhyaat-suvarnena rajatam rajatena trapu trapunaa seesam seesena loham lohena daaru daaru charmanaa–(7)

tad–then; **yathaa**–just as; **lavanena**–from chemical salt, from a stitch, rivet etc; **suvarnam**–to gold; **sandadhyaat**–is joined; **suvarnena**–with gold; **rajatam**–to silver; **rajatena**–with silver; **trapu**–to tin; **trapunaa**–with tin; **seesam**–to lead; **seesena**–with lead; **loham**–to steel; **lohena**–with steel; **daaru**–to wood; **daaru**–to wood (to two pieces of wood); **charmanaa**–with leather–(7)

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टं संदधाति। भेषजकृतो ह वा एष यज्ञो यत्रैवंविद् ब्रह्मा भवति ॥ ८ ॥

planes, the essence of divinities, that is to say, triad–knowledge (trayee-vidya), and the essence of trayee-vidya with 'bhoorbhuvah swah' to any fault in a yajna–is rectified and made good. Where as 'brahmaa' is aware of this fact, however, the rectification of yajna is as if present from the beginning–(8)

Where ever 'brahmaa' is aware of this matter, there a yajna is progressively more effective. For such a brahmaa

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evam-eshaam lokaanaam-aasaam devataanaam-asyaastrayaa vidyaaya veeryenaa yajyasya virishtam sandadhaati. bheshajkrito ha vaa esha yajno yatraivamvid brahmaa bhavati–(8)

evam–in this way; **eshaam**–these (earth etc); **lokaanaam**–of cosmological planes; **aasaam**–these (fire etc); **devataanaam**–of deities; **asyaah**–this (rig etc); **trayyaah vidyaayaah**–of triad knowledge (vedas); **veeryena**–with essence, content; **yajyasya**–of yajna; **virishtam**–to fault (errors); **sandadhaati**–joins, corrects; **bheshajkritah**–properly worked out (proper medicine, in proper manner, treatment); **ha vai**–definitely; **eva**–particularly; **yajnah**–yajna (happens to be); **yattra**–in such (yajna); **evamvid**–who perceives like this; **brahmaa**–brahmaa (ritwik); **bhavati**–is–(8)

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद् ब्रह्मा भवत्येवंविदꣳ ह वा एषा ब्रह्माणमनुगाथा यतो यत आवर्त्तते तत्तद्गच्छति॥ ९ ॥

esha ha vaa udakpravanoo yajyo yatraivam-vid brahmaa bhavatyevam vidam ha vaa eshaa brahmaana-manugaathaa yato yat aavartatey tad tad gacchhati–(9)

eshah–this; **ha vai**–particularly; **udak**–further (progress, progressive stage); **pravan**–bent, which is inclined; **udak-pravanah**–progressive (highest of the high state) attitude (who causes to reach); **yajnah**–is yajna; **yattra evam vid brahmaa bhavati**–in such (yajna) where there is

this is saying well known that wherever anyone cannot proceed further, brahmaa reaches to help him–(9)

Just as the kurus* were protected by that sole warrior with the horses, in the same way a studious brahmaa, though he is the lone ritwig, still he protects the yajna, yajmaan and all

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brahmaa who knows as such; **evamvidam**–who knows in this manner; **ha vai**–particularly; **eshaa**–this; **brahmaanam anu**–aiming towards brahmaa, about brahmaa; **gaathaa**–is a mention, popular saying; **yatah yatah**–from wherever; **aavartatey**–(yajna) comes back (cannot proceed ahead because of fault) is full of error; **tat-tat**–to that (of fault) place (for completion); **gacchhati**–(brahmaa ritwik) reaches (clears the fault)–(9)

मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्वाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानं सर्वांश्चर्त्विजोऽभिरक्षति। तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम्॥ १०॥

maanavo brahmai-vaika ritwik-kuroonashwaa-abhirakshatyevam-viddha vai brahmaa yajyam yajamaanam sarvaanshcha-ritwijah-abhirakshati. tasmaad-evam-vidameva brahmaanam kurveeta naanevamvidam naanevamvidam–(10)

maanavah–reflective; **brahmaa**–brahmaa; **eva**–just, alone; **ritwik**–ritwig; **kuroon**–(in yajna) performing religious rites–of yajmaan, hotaa, adhavaryu–udgaataa etc.; (like) **kuroon**–of the warriors of kuru region; **ashwaa**–(of riding) a mare or horseback; **abhivakshati**–protects all around;

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1. Kuru–people belonging to that region.

* Ritwig	–	who conducts a yajna.
Yajmaan	–	performer of a yajna.
Hotaa	–	prepares work procedure of a yajna.
Adhvaryu	–	gives shape to whatever has been planned by 'hotaa' is complete. He advices 'hotaa' to rectify any lapse.
Udgaataa	–	recites vedic hymns in a melodious voice.
Brahmaa	–	sits calmly and examines total process observing silently. If he finds any fault he stops the flow and rectifies.

other priests. Therefore, brahmaa should be chosen who has this knowledge, not a person who does not have such knowledge, never a person, who does not perceive like this–(10)

Fifth Chapter-(First Section)

(Dispute between praan and organs of sense-counsel to be great like praan, 1-2 Section)

'Praan' is the 'main' amongst all senses, and 'most eminent' that is to say–superior than the rest–he who perceives the best, he himself accomplishes the best as well–(1)

(similarly) **evam vid**–who knows like this; **ha vai**–definitely; **brahmaa**–brahmaa; **yajyam**–to (a complete) yajna; **yajmaanam**–to who conducts a yajna; **sarvaan cha**–and all; **ritvijah**–to (of) priests; **abhirakshati**–protects everywhere (does not permit any fault); **tasmaad**–with that reason; **evam vidam eva**–who perceives only like this; **brahmaanam**–to brahmaa; **kurveet**–should select (in a yajna); **na**–never; **anevamividam**–to an ignorant from this; **na anevamvidam**–who is ignorant of this should not be selected as brahmaa (repetition due to respect, chapter-section ends)–(10)

ॐ। यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति।
प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च॥ १ ॥

om. yo ha vai jyestham cha shreshtham cha veda jyeshthashcha ha vai shreshthashcha bhavati. praano vaava jyeshthashcha shreshthashcha–(1)

om–remember Om name of God; **yah**–who; **ha vai**–particularly; **jyestham cha**–to senior (elder/old in age); **shreshtham cha**–and to most eminent (laudible in good virtues); **veda**–understands; **jyeshthah cha**–also senior; **shreshthah cha**–and also most eminent; **bhavati**–becomes; **praanah**–praan (breath); **vaa va**–particularly; **jyeshthah cha**–senior; **shreshthah cha**–and (is) most eminent–(1)

'Speech' covers everything. Those with a skilful-clear speech, cover all matters. He who knows how to protect and provides becomes eminent with his own kin–(2)

'Eye' is prestige-observing from the eye man is not unsettled about visissitudes of life. Whoever understands esteem, he is distinguished in this and the other loka–(3)

'Ear' is opulence (fate, luck)-only the one who can listen can do something. Whoever perceives fate, his celestial and

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यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥ २ ॥

yo ha vai vasishtham veda vasishtho ha swaanaam bhavati vaagvaava vasishthah–(2)

yah ha vai–who particularly; **vasishtham**–to the one who covers (provides shelter eminent person) **veda**–perceives; **vasishthah**–who shelters; **swaanaam**–of one's own (relations etc); **bhavati**–is; **vaag**–speech; **vaa va**–particularly; **vasishthah**–protects and provides everything–(2)

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च लोकेऽमुष्मिंश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

yo ha vai pratishthaam veda prati ha tishthat-asminshcha lokey-amushminshcha chakshurvaava pratishthaa–(3)

yah ha vai–who in particular; **pratishthaam**–who bestows honour (status); **veda**–understands; **ha**–without doubt; **pratitishthati**–receives honour (respect), finds place; **asmin cha lokey**–in this loka (earth or in this birth); **amushmin cha lokey**–in that loka (other loka, other birth); **chakshuh**–eye; **vaa va**–particularly; **pratishthaa**–is reputation–(3)

यो ह वै संपदं वेद संहास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च श्रोत्रं वाव संपत् ॥ ४ ॥

yo ha vai sampadam veda samhaasmai kaamaah padyantey daivaashcha maanushaashcha shrotram vaava sampat–(4)

human desires are accomplished–(4)

'Mana'-mind is a resting place-all senses rest in the mind. Whoever perceives this, becomes benefactor for his own people–(5)

Once an argument arose between praan and the senses as to who is the best amongst them? Each began saying 'aham shreyaan'–I am great, I am great–(6)

They approached 'prajaapati', father of all living beings

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yah ha vai–who however; **sampadam**–to opulence (prosperity); **veda**–knows; **ha**–without doubt; **asmai**–for this; **kaamaah**–desires, enjoyment; **sampadyantey**–are fulfillied; **devaach cha**–related to revered deities (agni etc., the learned); **maanushaah cha**–and for human (enjoyment); **shrotram**–ear (sense); **vaa va**–particularly; **sampad**–is accomplished–(4)

यो ह वै आयतनं वेदायतनः ह स्वानां भवति। मनो ह वा आयतनम्॥ ५॥

yo ha vai aayatnam vedaayatnam ha swaanaam bhavati. mano ha vaa aayatanam–(5)

yah ha vai–who however; **aayatnam**–shelter, to suport; **veda**–understands; **aayatnam ha**–definitely (provider of) shelter; **swaanaam**–of own people; **bhavati**–is; **manah**–mind; **ha vai**–alone; **aayatnam**–(is) a benefactor (support)–(5)

अथ ह प्राणा अहं श्रेयसि व्यूदिरेऽहःश्रेयानस्म्यहः श्रेयानस्मीति॥ ६॥

atha ha praanaa aham shreyasi vyoodirey-aham shreyaan-asmi-aham shreyaan-asmeeti–(6)

atha ha–after this; **praanaah**–(usual, general) praan (senses–speech etc); **aham shreyasi**–about own greatness; **vyoodirey** (vi+oodirey)–began arguing (if); **aham**–I; **shreeyaan**–foremost of all; **asmi**–am; **aham shreyaan asmi**–I am great; **iti**–in this (manner)–(6)

ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति। तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति॥ ७॥

and said, God! who is foremost amongst us? Prajaapati answered, if the body looks loathsome after anyone of you exit it, that alone is foremost amongst you–(7)

First speech came out (departed). It returned after staying away for a year and spoke to other senses, how did life exist without me? They answered, we existed just like dumb persons

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tey ha praanaah prajaapatim pitaram-etya-ochur-bhagwan-ko nah shreshtha iti. taan-hovaacha yasmin-va utkraantey shareeram paapishtha-taramiva drishyeta sa vah shreshtha iti–(7)

tey ha–they; **praanaah**–praan (together); **prajaapatim pitaram**–to (own) father prajaapati; **etya**–went near; **oochuh**–spoke; **bhagwan**–O respected father; **kah**–who; **nah**–our (amongst us); **shreshthah**–is foremost; **iti**–this (requested); **taan**–to them; **ha uvaacha**–said (prajaapati); **yasmin vah utkraantey** (vah yasmin utkraantey)–on whoever exits amongst you; **shareevam**–(your foundation) body; **paapishthataram**–more sinful (deprived, deficient); **iva**–like; **drishyet**–is seen; **sah**–he; **vah**–your (in you); **shreshthah**–is foremost; **iti**–this (decided)–(7)

सा ह वागुच्चक्राम। सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति। यथाऽकला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति। प्रविवेश ह वाक्॥ ८॥

saa ha vaag-ucchakraama. saa samvatsaram proshya paryetyovaacha katham-ashakat-ritey majjee vitum-iti. yathaa-akalaa avadantah praanantah praanena pashyanta chakshushaa shrinvantah shrotrena dhyaayanto mansaivamiti. pravivesh ha vaak–(8)

saa ha–that; **vaag**–vaanee, speech; **ucchakraam**–(from the body) exited, came out; **saa**–that (speech); **samvatsaram**–for a year; **proshya**–residing away (staying away); **paryetya** (pari+etya)–coming back; **uvaacha**–spoke; **katham**–how; **ashakat**–were competent; **ritey**–without; **mat**–me; **jeevitum**–for remaining alive; **katham mad ritey**

breathe, look through eyes, listen through ears and reflect with mind. Speech judged its reality and entered the body–(8)

Then the eyes exited. After remaining out for a year, it returned and spoke to other senses, how was the experience without us? They replied, just as the blind inhale praan through breathing, speak through speech, listen through ears

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jeevitum ashakat–how were you alive without me; **iti**–this (asked speech); **yathaa**–like; **akalaah**–a dumb; **avadantah**–without speaking (without the activity of speech); **praanantah**–while taking breath within; **praanena**–by praan (inhale-exhale); **pashyantah**–observing; **chakshushaa**–with eyes; **shrinvantah**–while hearing; **shrotrena**–through ears; **dhyaayantah**–while reflecting (contemplating); **manasaa**–with mind (inner faculty are alive); **evam**–in this way (kept alive); **iti**–this (the praans explained); **pravivesh ha**–(in the body) entered; **vaak**–speech–(8)

चक्षुर्होच्चक्राम। तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति। यथाऽन्धाः अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति। प्रविवेश ह चक्षुः ॥ ९ ॥

chakshurha-ucchakraama. tat samvatsaram proshya paryetyovaacha katham-ashakat-ritey majjeevitum-iti. yathaa-andhaah apashyantah praanantah praanena vadanto vaachaa shrinavantah shrotrena dhyaayanto mansaivam-iti. pravivesha ha chakshuh–(9)

chakshuh ha–eyes also; **ucchakraam**–came out; **tat samvatsaram proshya parietya uvaacha**–(eyes) stayed away for a year and then returned and spoke; **katham mad ritey jeevitum ashakat**–how did you stay alive without me; **iti**–this (eye asked); **yathaa**–just as; **andhaah**–the blind; **apashyantah**–without vision; **praanena praanantah**–while breathing with praan; **vaachaa**–with speech; **vadantah**–while talking; **shrotrena shrinvantah**–hearing through ear; **manasaa dhyaayantah**–reflect–contemplate with mind (one stays alive); **evam**–like this (we stayed alive);

and reflect through the mind; similarly we also existed. The eyes understood their reality and entered the body–(9)

The ears then came out. Came back after staying away for a year and then spoke to other senses, how did you survive without us? They answered, just as the deaf without hearing, breathe through praan, speak through speech, see with eyes and think with mind, similarly we also survived. The ears understood their facts and entered in the body–(10)

Then the mind made an exit. Returned after staying

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iti–said this (the other senses); **pravivesha ha chakshuh**–eye again (in the body) entered–(9)

श्रोत्रंःहोच्चाक्राम। तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति। यथा बधिरा अश्रृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति। प्रविवेश ह श्रोत्रम्॥ १०॥

shrotram hocchakraama. tat samvatsaram proshya paryetyovaacha katham-ashakat-ritey majjeevitum-iti. yathaa badhiraa ashrinvantah praanantah praanena vadanto vaachaa pasyanta chakshushaa dhyaayanto manasaivam-iti. pravivesha ha shrotram–(10)

shrotram ha–ear also; **ucchakraama**–came out; **tat samvatsaram proshya pari+etya uvaacha**–he (ear) stayed away for a year and then returned and spoke; **mad retey katham jeevitum ashakat**–how were you alive without me; **iti**–this (ear asked); **badhiraah**–the deaf; **ashrinvantah**–without hearing; **praanena praanantah**–were breathing with praan; **vaachaa vadantah**–were speaking from speech; **chakshushaa pashyantah**–while looking from the eye; **manasaa dhyaayantah**–reflecting–contemplating–thinking from mind (inner-self) (we exist); **evam**–in this manner (we were alive); **iti**–this (other senses spoke); **pravivesh ha shrotram**–ear also entered (in the body)–(10)

मनो होच्चाक्राम। तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति। यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा श्रृण्वन्तः श्रोत्रेणैवमिति। प्रविवेश ह मनः॥ ११॥

away for a year. Then he spoke to other senses, how did you exist without me? They answered, just as children do not think or care but breathe with praan, speak with speech, see with eyes and hear with ears, similarly we also existed. Mind also understood its status and entered in the body–(11)

Now when praan was ready to leave the body, then he uprooted other praans (senses) in such a way as though an

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mano hocchakraama. tat-samvatsaram proshya paryetya-uvaacha katham-ashakat-ritey majjeevitum-iti. yathaa baalaa amanasah praanantah praanena vadanto vaachaa pashyanta-chakshushaa shrinvantah shrotrenaivam-iti. pravivesha ha manah–(11)

manah ha–mind also; **ucchakraama**–(from the body) came out; **tat samvatsaram proshya paryetya uvaacha**–after staying away for a year he (mind) returned and spoke; **mad ritey katham jeevitum ashakat**–how did you survive without me?; **iti**–this (asked); **yathaa**–just as; **baalaah**–children; **amanasah**–devoid of power to think; **praanena praanantah**–white breathing with praan; **vaachaa vadantah**–speaking with vaanee; **chakshushaa pashyantah**–seeing with eyes; **shrotrena shrivantah**–hearing with ear (exist); **evam**–like this (we could survive); **iti**–this (the other senses answered); **pravivesha ha manah**–(then) mind also (in the body) entered–(11)

अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः पड्वीशशङ्कून्संखिदे-देवमितरान्प्राणान्समखिदत्तꣳ हाभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति ॥ १२ ॥

atha ha praana ucchikramishan-sa yathaa suhayah padveesha-shankoon-sankhidey-devamitaraan-praanaan-samkhidattam haabhi-sametyochur-bhagwan-edhi twam nah shreshthosi mot-krameeri iti–(12)

atha ha–after this; **praanah**–praan also; **ucchikramishan**–wanted to exit; **sah**–he (praan); **yathaa**–just as; **suhayah**–a good (strong) horse; **shadveesh-shankoon**–to

excellent galloping horse tied to a wooden shaft uproots the shaft. Seeing this the senses ran up to praan and earnestly requested, worshipful lord! you may flourish, you are foremost amongst us, please do not leave from here–(12)

Then speech began saying, I do not cause to dwell, it is you who cause to dwell. The eye then said, how am I prestigious, it is you who are prestigious–(13)

The ear said, how am I fate, it is you who are fate; the

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shafts tyeing a horse with rope; **sankhidet**–dislodges; **evam**–in this way; **itaraan**–(from self) different (apaan etc); **praanaan**–to praans or senses; **samkhidat**–uprooted, shook; **tam ha**–and to him; **abhisametya**–came near; **chuh**–(those praans) spoke; **bhagwan**–O worshipful lord (praan)!; **edhi** (here alone) stay (do not go away); **twam nah shreshthah asi**–you alone are foremost amongst us; **maa**–do not; **utkrameeh**–exit; **iti**–this (praans the other senses requested)–(12)

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठाऽसीति ॥ १३ ॥

atha hainam vaag-uvaacha yadaham vasishtho-asmi twam tad-vasishtho-aseet-atha hainam chakshuruvaacha yadaham pratishthaasmi twam tat-pratishthaa-asi-iti–(13)

ahta ha–after this; **enam**–to him (praan); **vaag uvaacha**–speech spoke; **yad aham**–that I; **vasishthah**–foremost amongst gods or that causes to dwell; **asmi**–am (then); **twam**–you; **tad–vasishthah**–who causes to dwell also to that (speech); **asi**–is; **iti**–this (speech said); **atha ha enam chakshuh uvaacha**–after this (to praan) eye said; **yad aham**–that I (speech); **pratishthaa asmi**–have dignity (but); **twam**–you; **tat–pratishthaa asi**–is the one who is the cause of that dignity (to me, i.e. eye.)–(13)

अथ हैनं श्रोत्रमुवाच यदहः संपदस्मि त्वं तत्संपदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥ १४ ॥

mind said, how am I a foundation; it is you who are the foundation–(14)

For this very season the senses are not called by the name of vaanee (speech), chakshu (eye), shrotra (ear) mana (mind)– just for that reason all these organs of sense are called by the name of 'praan', since that is senior most, formost, skilful, prosperous and resting place–(15)

(This narration is also found nearly in these words in Brihadaa-ranyak 6th chapter 1st braahman).

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atha hainam shrotram-uvaacha yadaham sampad-asmi twam tat-sampad-seetyatha hainam mana uvaacha yad-aham-aayatanam-asmi twam tad-aayatanam-aseeti–(14)

atha ha enam shrotram uvaacha–after this ear told him (praan); **yad aham sampad asmi**–that I (ear) am fate (but); **twam**–you; **tat sampad**–are also fate of that (ear); **asi**–is; **iti**–this (ear said); **atha ha enam manah uvaacha**–after this mind spoke to this (praan); **yad aham aayatnam asmi**–if I am a base (then); **twam**–you; **tad-aayatanam**–are basis of that (mind); **asi**–is; **iti**–this (mind said)–(14)

न वै वाचो न चक्षुंषि न श्रोत्राणि न मनांसीत्याचक्षते। प्राणा इत्येवाचक्षते। प्राणो ह्येवैतानि सर्वाणि भवति॥ १५॥

na vai vaacho na chakshunshi na shrotraani na manaan-seetyaa chakshatey. praanaa ityevaa-chakshatey. praano hyevaitaani sarvaani bhavati–(15)

na vai–neither (these with sequence); **vaachah**–speeches; **na chakshoon shi**–nor eye; **na shrotraani**–nor ear; **na manaansi**–nor mind; **iti**–with (these) names; **aachakshatey**–are called; **praanaah**–praan; **iti eva**–(with) this (name) alone; **aachakshatey**–are called; **praanah**–praan; **hi eva**–alone; **etaani**–these; **sarvaani**–all (senses); **bhavati**–happens to be-is–(15)

Fifth Chapter—(Second Section)

(Mystery of 'mantha'–churning)

Praan enquired from the senses, what will happen to my anna–edible food provision? The senses answered, whatever is the anna for all, from a dog to birds, the same will be your anna. 'Anna' is formed from the word 'an'–'an' means 'praan'. That 'an', which provides life force–that is 'anna'. It is clear that 'anna' is derived from 'an'. He who understands this, nothing is 'ananna' meaning not being 'anna'–for him there is anna everywhere meaning there is life everywhere–(1)

Again praans spoke to the senses, what will be my clothes–covering? The senses replied–water. That is why

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स होवाच किं मेऽन्नं भविष्यतीति। यत्किंचिदिदमाश्वभ्य आशकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं, न ह वा एवंविदि किंचनानन्नं भवतीति ॥ १ ॥

sa hovaacha kim mey-annam bhavishyateeti. yat-kinchit-idam-aashwabhya aashakunibhya iti hochustadwaa etad-anasya-annam-anah ha vai naam pratyaksham, na ha vaa evam-vidi kinchanaannam bhavateeti–(1)

sah ha–that (praan); **uvaach**–said; **kim**–what; **mey**–is my; **annam**–edible anna; **bhavishyati**–will be; **iti**–this (said); **yat**–what; **kinchid**–some; **idam**–this (anna); **aa shwabhyah**–as much as for dogs; **aa shakunibhyah**–as much as for birds (meaning whatever anna is for various living beings); **iti ha**–this; **oochuh**–(those senses) said; **tad vai**–that alone; **etad**–this; **anasya**–of praan; **annam**–is anna; **anah**–'anah'; **ha vai**–particularly; **naam**–name; **pratyaksham**–is clearly known; **na ha vai**–not particularly; **evam vidi**–(for) who knows as such; **kinchan**–whatever, slightly; **anannam**–absence (scarcity) of anna; **bhavati**–is; **iti**–this (is certain)–(1)

स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति। लम्भुको ह वासो भवत्यनग्नो ह भवति ॥ २ ॥

water is consumed before and after eating food. This drinking of water is as if the clothing of praan. Whoever does this benefits from clothing and is never uncovered–(2)

(Therefore for protection of praan anna and water, both are important)

Satyakam Jaabaal revealed this mystery to the Goshruti, discendent of Vyaaghrapad, that if this counsel is given to a withered tree, then branches would emerge in it and leaves would turn out. (With the knowledge of this praan-vidya a

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sa hovaacha kim mey vaaso bhavishyatee-tyaap iti hochu-tasmaad-vaa etad-shishyantah purastaat-uparishtaat-chaadbhih paridadhati. lambhuko ha vaaso bhavatya-nagno ha bhavati–(2)

sah–ha–that (praan); **uvaacha**–said; **kim**–what; **mey**–my; **vaasah**–covering, cloth; **bhavishyati**–will be; **iti**–this (said); **aapah**–water; **iti ha**–(cloth will be) this matter; **oochuh**–(senses) said; **tasmaad vai**–with that reason alone; **etad**–to this (anna); **ashishyantah**–while beginning to eat food; **purastaat**–(from food) before; **uparishtaat cha**–and (of food) after; **adbhih**–from water; **paridadhati**–is covered, protected (then that praan); **lambhukah**–who gets; **ha**–alone; **vaasah**–to (of) cloth; **bhavati**–becomes; **anagnah**–not uncovered (wearing clothes); **bhavati**–becomes–(2)

तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ३ ॥

tadhaitat-satyakaamo jaabaalo goshrutaye vaiyaaghra-padyaayoktvo-vaacha yadyapye-nacchhushkaaya sthaanavey brooyaa-jjaaye-ranney-vaasmin-shaakhaah paroheyuh palaashaaneeti–(3)

tad ha–that; **etat**–to this (knowledge, learning); **satyakaamah**–satyakam; **jaabaalah**–son of jabaala; **goshrutaye**–to goshruti–named; **vaiyaaghra padyaaya**–son of vyaaghrapad; **uktwaa**–advised; counselled; **uvaach**–

charming interest in devotion to God emerges in a person without faith as well–this is the intention)–(3)

(The passage below with details also comes in Brihadaranyak 6th chapter, 3rd brahman).

If one desires to earn 'greatness', then in the day of the new moon when nothing can be seen–only ones resolve is visible–should accept consecration. Thereafter on the full moon of that very month, at that time when that resolve blooms from as if intense darkness to complete brightness, one should churn the essence of all herbs with yoghurt and honey, and keep it aside. This is called 'mantha', due to its being churned

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had said; **yadi api**–if; **enat**–to this (acquired knowledge of the world); **shushkaaya**–dry; **sthaanavey**–to a stunted tree; **brooyaat**–is given (then); **jaayeran**–will be born; **eva**–particularly; **asmin**–in this; **shaakhaah**–branches; **praroheyuh**–will be rooted (settled), come out; **palaashaani**–leaves; **iti**–this (had stated)–(3)

अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥ ४ ॥

atha yadi mahajjiga-mished-amaavasyaayaam deekshitwaa paurnamaasyaam ratrou sarvousha-dhasya mantham dadhi-madhunorupamathya jyeshthaay shreshthaay swaaha-ityagnou-aajyasya hutwaa manthey sampaatam-avanayet–(4)

atha yadi–and if; **mahat**–to greatness, **jigamishet**–wishes to know, wishes to obtain; **amaavsyaayaam**–on the day of the new moon; **deekshitwaa**–being consecrated, being initiated; **pournamaasyaam raatrou**–in the night of full moon; **sarva-aushadhasya**–of all herbs-medicines; **mantham**–to crushed paste; **dadhi-madhunoh**–in yoghurt and honey; **upamathya**–churned well; **jyeshthaay shreshthaay swaahaa**–'yeshthaay shreshthaay swaahaa'; **iti**–(pronouncing) with this mantra; **agnou**–in fire; **aajyasya**–of ghee; **hutwaa**–

it is called 'mantha'–churned. Then uttering this sentence–'jyeshthaay shreshthaay swaahaa'–which expounds the eminence of praan, offer oblation of ghee in fire and drop the dripping ghee from the wooden ladle in the 'mantha' kept of the liquid mix of herbs–yoghurt and honey–(4)

Thereafter offer oblation of ghee uttering lines expounding the eminence of praan–'vasithaay swaahaa–pratishthaayai swaahaa–sampadey swaahaa–aayatanaay swaahaa'–and drop the dripping ghee from that 'mantha' in the ladle–(5)

Move there after near the fire taking the 'mantha' in the palm and do 'japa' (repeat and meditate in reverence)–O praan! your divine name is 'am'–whatever this is, that is your

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offering oblation; **manthey**–in the referred churn; **sampaatam**–to dripping drops; **avanayet**–drop, drop down–(4)

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेद् आयतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत्॥ ५ ॥

vasishthaay swaahaa ityagnou aajyasya hutwaa manthey sampaatam-avanayet pratishthaayai swaahaa ityagnou aajyasya hutwaa manthey sampaatam avanayet sampadey swaahaa ityaagnou aajyasya hutwaa manthey sampaatam avanayet aayatnaay swaahaa ityagnou aajyasya hutwaa manthey sampaatam avanayet–(5)

vasishthaay swaahaa–'vasishthaay swaahaa'; **iti**–with this mantra; **agnou aajyasya hutwaa manthey sampaatam avanayet**–offer oblation of ghee in agni and drop the dripping drop in the churn; **pratishthaayai swaahaa iti...**–pratishthaayai swaahaa, with this mantra...; **sampadey swaahaa iti...**–'sampadey swaahaa' uttering this mantra...; **aayatanaay swaahaa iti...**–aayatanaay swaahaa iti...–'aayatanaay swaahaa' with this mantra in the churn–(5)

अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते सर्वमिदꣳ स हि ज्येष्ठः श्रेष्ठो राजाऽधिपतिः स मा ज्यैष्ठ्यꣳ श्रेष्ठ्यꣳ राज्यमाधिपत्यं गमयत्वहमेवेदꣳ सर्वमसानीति॥ ६ ॥

'amaa'–the energy of 'am' is 'amaa'–'a-maa', in other words, which cannot be measured, infinite! O praan, your are the best, you are most eminent, you are king, are lord and master–you effect in me excellence, eminence, royalty and supremacy–I may become all this, may be the best, eminent, lord and master–(6)

After this perform 'aachaman' (sipping water from the right palm) from this richa step by step of 'mantha' uttering–

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atha prati-sripyaanjalou mantha-maadhaaya japatyamo naamaasyamaa hi tey sarvam-idam sa hi jyeshthah shreshtho raajaa-adhipatih sa maa jyeshthyam shreshthyam raajyam-aadhipatyam gamayatwaha-mevedam sarvam-aaseeneeti–(6)

atha–after this; **pratisripya**–(near to fire) after shifting; **anjalou**–in the palm; **mantham**–to mantha; **aadhaaya**–keeping, taking; **japati**–(from next mantra) does japa; utters; **amah**–am (near to all, omnipresent); **naama**–named; **asi**–you are; **amma**–near; **hi**–just; **tey**–your; **sarvam idam**–all this; **sah hi**–that (you); **jyeshthah**–eldest of all in age; **shreshthah**–most eminent; **raajaa+adhipatih**–is lord and master; **sah**–that (you); **maa**–to me; **jyeshthyam**–seniority (growth in age); **shreshthyam**–eminence (enhance in virtues); **raajyam**–status; **aadhipatyam**–rule, command; **gamayatu**–bestow; **aham eva**–I also; **idam sarvam**–all this; **asaani**–may become (I may imbibe all these virtues); **iti**–this (engage in japa of this mantra)–(6)

अथ खल्वेतयर्चा पच्छ आचामति, तत्सवितुर्वृणीमहे इत्याचामति, वयं देवस्य भोजनमित्याचामति, श्रेष्ठꣳसर्वधातममित्याचामति, तुरं भगस्य धीमहीति सर्वं पिबति ॥ ७ ॥

atha khalvey ta yarchaa pacchha aachaamati, tat-savitur-vrineemahey ityaa chaamati, vayam devasya bhojanam-ityaachaamati, shreshtham sarva dhaatamam-ityaachaamati, turam bhagasya dheemaheeti sarvam pibati–(7)

'tat sa vitur-vrineemahey'–we choose the virtues of savita (sun) assuming the form of praan. Thereafter do achaman uttering–'vayam devasya bhojanam'–we choose the food for that divine-praan. Again perform achaman uttering–'shrestham sarva-dhaatamam'–we maintain the resolve which is most eminent and preserver all. Furthermore, drink the whole 'mantha' uttering–'turam bhagasya dheemahi'–we meditate on the glorious form of God–(7)

(The aim of this total passage is to initiate a resolve like source of becoming 'senior most, most eminent, skilful, prestigious, prosperous and resting place' in the forces of despair of intense night of the new moon. In other words sow their seed at such a time, when there is no hope for them. In this way sprout the seed of becoming 'senior' etc so that it blooms and spreads like the scattering moonlight of the full moon. Then taking the essential nature of stable (herbs), portable (yoghurt) and (honey) and cause the perception of praan in them, think that the stable universe is drawing me towards greatness, the moving universe is drawing me towards greatness, the bird-like (vihangam) universe is

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ahta khalu–thereafter; **etayaa**–this; **richaa**–from richa; **pacchhah**–from each step in sequence; **aachaamati**–performs achaman, eats; **tat**–to that (splendour, energy); **savituh**–inspirer and creator of the universe; **vrineemahey**–chooses, holds within him; **iti**–this (after speaking); **aachaamati**–sips, eats; **vayam**–we; **devasya**–who possesses divine virtue, who has universal splendour; **bhojanam**–to edible item; **iti**–like this (after speaking); **aachaamati**–drinks, eats; **shreshtham**–entirely conducive to well being, best of all; **sarvadhaatamam**–to most eminent amongst who maintains everyone; **iti**–speaking as such; **aachaameeti**–eats and sips; **turam**–to the energy which provides progress; **bhagasya**–to the lord who provides all divine majesty; **dheemahi**–we may meditate, we may hold; **iti**–speaking like this; **sarvam**–to all; **pibati**–sips–(7)

drawing me towards greatness. Carrying out these perceptions in herbs-yoghurt-honey and while forming a 'mantha' (churn) of all these, drink it after repeatedly uttering (jaap) the mantras. Inspired like this with such sentiments, the resolve becomes firm with the intake of mantha and he who desires to be great becomes great himself).

After this wash and keep the copper vessel and ladle, and be seated behind the fire pit on the ground or seat of deer skin. Controlling the speech, and achieving triumph over passion and anger–go to sleep, and if a woman appears in a dream–the energy or power personified as mother–then understand that the purpose is realised–(8)

There is also a couplet on this subject–when a woman is sighted in a dream at a time of cherished desires–a divine

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निर्णिज्य कꣳसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात्॥ ८ ॥

nirnijya kansam chamasam vaa paschaad-agneh samvi-shati charmani vaa sthandiley vaa vaachamyamo-aprasaahah sa yadi striyam pashyet-samriddham karmeti vidyaat–(8)

nirnijya–after cleaning; **kansam**–to copper vessel; **chamsam vaa**–and to ladle; **paschaat**–towards west; **agneh**–of agni; **samvishati**–rests; **charmani vaa**–on deer skin; **sthandiley vaa**–or on a platform of clay; **vaachamyamah**–who restrains his speech, silent; **aprasaah**–not influenced by love or hate, devoid of restlessness; **sah**–he; **yadi**–if; **striyam**–to a woman; **pashyet**–(in dream) sights (then); **samriddham**–well accomplished, successful, signifies prosperity; **karma**–yajna-ceremony; **iti**–like this; **vidyaan**–may know, understand–(8)

तदेष श्लोकः। यदा कर्मसु काम्येषु स्त्रियꣳ स्वप्नेषु पश्यति। समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शन इति॥ ९ ॥

tad-esha shlokah. yadaa karmasu kaamyeshu striyam swapneshu pashyati. samriddhim tattra

power personified as mother,–then understand the blessings of that divine maternal power, that will bring prosperity, on sighting such a dream, on sighting such a dream–(9)

Fifth Chapter—(Third Section)

(Five questions of Shwetketu and king Jaibali Pravaahan, Section 3 to 10)

Once Shwetketu, son of Aaruni visited a society of kshatris (a particular group of Indo-aryan society). He was asked by Jaibali Pravaahan, (there is also mention of this king in Chhaa. 1-8-1) young man! have you completed your education from

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jaaneeyaat-tasmin-swapna-nidarshaney tasmin-swapna-nidarshana iti–(9)

tad–then; **eshah**–(in this matter) this; **shlokah**–is an utterance in verse; **yadaa**–when, **karmasu**–in karmas; **kaamyeshu**–for having done for the fulfilment of an aim; **striyam**–to a woman; **swapneshu**–in dreams; **pashyati**–sights; **samriddhim**–to prosperity, to success, to divine comfort; **tattra**–in that (karma); **jaaneeyaat**–should perceive; **tasmin**–that; **swapna–nidarshaney**–on the vision of a dream; **tasmin swapna-nidarshaney**–on sighting that dream–(9)

श्वेतकेतुर्हारुणेयः पञ्चालानाꣳ समितिमेयाय। तꣳह प्रवाहणो जैबलिरुवाच, कुमारानु त्वाऽशिषत्पितेत्यनु हि भगव इति ॥ १ ॥

shwetaketu-haaruneyah panchaalaanaam samitimeyaaya. tam ha pravaahano jaibali-ruvaacha, kumaaraanu twaa-ashishat-pitetyanu hi bhagwah iti–(1)

swhetketuh ha–shwetketu named; **aaruneyah**–of arun-dynasty; **panchaalaanaam**–of panchaal land; **samitim**–to (in) society; **eyaaya**–came, was present; **tam ha**–to him; **pravaahanah**–pravaahan (named); **jaibalih**–son of jeebal; **uvaacha**–said (enquired); **kumar**–O young man!; **twaa**–to you; **anu+ashishat**–have imparted education, received education; **pitaa**–by (your) father; **iti**–this (enquired); **anu (ashishat)**–has imparted education;, **hi**–

your father? Shwetketu replied, yes my lord!–(1)

Jaibali enquired, (1) Do you know where does man proceed from here after death? The youth replied, Lord! I do not know (2) Do you know how one returns? He replied, I do not know sir (3) Do you know where do the paths of 'devyaan' and 'pitriyaan' separate? He answered sir! I am not aware–(2)

The king asked further, (4) Do you know that inspite of so many living beings dying, why that loka is never full? He

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particularly; **bhagwah**–O lord; **iti**–this (shwetketu stated)–(1)

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति। न भगव इति। वेत्थ यथा पुनरावर्तन्त ३ इति। न भगव इति। वेत्थ पथोर्देव यानस्य पितृयाणस्य च व्यावर्तना ३ इति। न भगव इति॥ २॥

vettha yadito-adhi prajaah prayanteeti. na bhagwa iti. vettha yathaa punaraavartanta 3 iti. na bhagwa iti. vettha pathor-deva-yaanasya pitriyaanasya cha vyaavartanaa 3 iti. na bhagwa iti–(2)

vettha–(do you) know; **yad**–the one who, of the sort of; **itah**–from here of this loka; **adhi**–upwards, in the other world; **prajaah**–living beings; **prayanti**–proceed; **iti**–this (first matter); **na bhagwah**–no lord! **iti**–this (answered); **vettha**–(do you) know; **yathaa**–how; **punah**–again; **aavarttantey**–return; **iti**–(do you know this second fact); **na bhagwah**–no sir (I do not know); **iti**–like this (stated); **vettha**–(do you) know; **pathoh**–of paths; **devyaanasya**–of devyaan; **pitriyaanasya cha**–and of pitriyaan; **vyaavartanaa**–splitting, separating, distinction; **iti**–this (third fact); **na bhagwah iti**–O lord! I do not (know), this (stated)–(2)

वेत्थ यथासौ लोको न संपूर्यत ३ इति। न भगव इति। वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति। नैव भगव इति॥ ३॥

vettha yathaasou loko na sampooryata 3 iti. na bhagwa iti. vettha yathaa pachamyaam-aahutaavaapah purusha-vachaso bhavanteeti. naiva bhagwa iti–(3)

vettha–knows; **yathaa**–like; **asou**–this; **lokah**–the

replied Lord! I do not know. (5) Do you know that 'waters' being offered in the fifth oblation turns to 'purusha'–a human–and begins to speak? He replied, Sir, I am not aware–(3)

Then the king said, then how did you say that you have grasped education? He who is unaware of these matters–how can he say that he has grasped education? Shwetketu found himself defeated, he returned to his father's home and

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other loka, next-world; **na**–does not; **sampooryatey**–(from individual souls) fills up; **iti**–this (fourth fact); **na bhagwah**–O lord, no (I do not know); **iti**–said this; **vettha**–(do you) know; **yathaa**–how; **panchamyaan**–fifth; **aahutou**–on offering oblation; **aapah**–water; **purushavachasah**–endowed with human voice meaning beings embodied; **bhavanti**–become; **iti**–this (fifth fact); **na eva**–do not; **bhagwah**–O lord; **iti**–this (answered)–(3)

अथानु किमनुशिष्टोऽवोचथा, यो हीमानि न विद्यत्कथꣳ सोऽनुशिष्टो ब्रुवीतेति। स हाऽऽयस्तः पितुरर्धमेयाय तꣳहोवाचाऽननुशिष्य वाव किल मा भगवानब्रवीदनु त्वाऽशिषमिति॥ ४॥

atha kim-anushishto-avochathaa, yo heemaani na vidyaa-katham so-anushishto bruveeteti. sa haayastah pitur-ardhameyaaya tam hovaachaa-ananushishya vaava kila maa bhagwaana-abraveed-anutwaa-ashishamiti–(4)

atha–then again; **kim**–on what basis, how, why; **anushishtah**–(by my father) I am educated; **avochathaah**–you had stated; **yah hi**–that; **imaani**–to these (five facts); **na vidyaat**–do not know; **katham**–how, why; **sah**–he; **anushishtah**–(to himself) educated; **bruveet**–state; **iti**–this (hearing); **sah ha**–he; **aayastah**–felt sad; **pituh**–(own) father; **ardham**–near; **eyaay**–came, reached; **tah ha**–to him (father); **uvaacha**–spoke; **ananushishya**–not having imparted (counsel) education; **vaa va kila**–particularly; **maa**–to me; **bhagwaan**–respectful you; **abraveet**–said (that); **twaa**–to you; **anu+ashisham**–I have imparted

spoke to him–without imparting complete education to me you have said that you have taught me all–(4)

That 'useless kshatriya' asked me five questions. I could not answer even one of them. Father enquired, what were those questions? Hearing the questions he said, I also do not know the answers of these questions. Why would I not tell you, had I known the answers–(5)

Gautam, father of Shwetketu, himself came to the king.

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education (counsel); **iti**–like this–(4)

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकंचनाशकं विवक्तुमिति। स होवाच यथा मा त्वं तदेतानवदो यथाऽहमेषां नैकंचन वेद। यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति॥ ५॥

pancha-maa raajanya-bandhuh prashnaan-praaksheet-teshaam naikancha naashakam vivaktu-miti. sa hovaacha yathaa maa twam tad-etaan-vado yatha-aham-eshaam naikanchana veda. yadyaham-imaan-vedishyam katham tey naavakshyam-iti–(5)

pancha–five; **maa**–to me (from); **raajanyabandhuh**–(useless) son of kshatriya; **prashnaan**–to questions; **apraaksheet**–asked; **teshaam**–amongst them; **na**–not; **ekanchan**–to not even one; **ashakam**–I was capable; **vivaktum**–to answer, evaluate; (vivaktum na ashakam–could not answer); **iti**–this (Shwetketu said); **sa ha**–he (father Aaruni); **uvaacha**–said; **yathaa**–just as; **maa**–to me; **twam**–you; **tad+etaan**–to those–these (questions); **avadah**–explained, stated; **yathaa**–just as; **aham**–I (himself); **eshaam**–of any of these; **na**–not; **ekanchana**–to even any one; **veda**–I know; **yadi**–if; **aham**–I; **imaan**–to these (answer of questions); **avedishyam**–had known; **katham**–how, why; **tey**–to you; **na**–not; **avakshyam**–said, counselled; **iti**–this (Aaruni said)–(5)

स ह गौतमो राज्ञोऽर्धमेयाय। तस्मै ह प्राप्तायार्हां चकार। स ह प्रातः सभाग उदेयाय। तः होवाच मानुषस्य भगवन्गौतम वित्तस्य वरं वृणीथा इति। स होवाच तवैव राजन्मानुषं वित्तम्। यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति। स ह कृच्छ्रीबभूव॥ ६॥

The king paid homage to him. In the morning when the king went to the council, Gautam also reached there. The king



Gautam, father of Shwetketu, arrives for brahm-knowledge from king Jaibali Pravaahan

sa ha goutamo raajyo-adharma-eyaaya. tasmai ha praaptaa-yaar-haanchakaara. sa ha praatah sabhaaga udeyaaya. tam hovaacha manushasya bhagwan-goutama vittasya varam vrineethaa iti. sa hovaacha tavaiva raajan-maanusham vittam. yaameva kumaarasyaantey vaacham-abhaashathaa-taameva mey brooheeti. sa ha kricchhree-babhoova–(6)

said, lord! Gautam! Ask for any wealth befitting a human being! Gautam replied, O king! keep that wealth with you, please give me answers to the questions you had put to my son kumar Shwetketu–(6)

Hearing this the king was in a dilemma. Thinking cautiously he advised him to stay with him for some time.

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sa ha goutamah–he of gotama lineage (Aaruni); **raajyah**–of the king; **ardham**–near, home; **eyaaya**–came, reached; **tasmai ha**–for (of) him; **praaptaaya**–having come; **ahaanchakaara**–(the king) welcomed with respect; **sa ha**–and he (king); **praatah**–(next day) in the morning; **sabhaagah**–present in the council; **udeyaaya**–(for Goutam in respect) got up; **tam ha**–to him (Goutam); **uvaacha**–spoke; **maanushasya**–human-related; **bhagwan goutam**–respected Goutam!; **vittasya**–of wealth; **varam**–boon; **vrineeyaah**–choose, ask; **iti**–this (said); **sah**–he (Goutama); **uvaacha**–said; **tav eva**–particularly your; **raajan**–O king!; **maanusham+vittam**–wealth for humans (may remain, be); **yaam eva**–one which; **kumaarasya**–of kumar (Shwetketu); **antey**–beside (in front); **vaacham**–to speech; **abhaashathaah**–had said (had put questions); **taam eva**–to that alone (speech); **mey**–to me; **broohi**–tell, explain; **iti**–this (requested); **sah ha**–(hearing this) he (king); **kricchhree babhoova**–was in a dilemma, felt distressed–(6)

तं ह चिरं वसेत्याज्ञापयांचकार। तं होवाच। यथा मा त्वं गौतमावदो यथेयं न प्राक् त्वत्तः पुरा विद्या ब्राह्मणान्गच्छति। तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति। तस्मै होवाच॥७॥

tam ha chiram vasetya-aajyaa-payaanchakaara. tam hovaacha. yathaa maa twam goutamaavado yatheyamna praak twattah puraa vidya brahmanaan-gacchhati. tasmaadu sarveshu lokeshu kshatrasyaiva prashaasanam-abhoot-iti, tasmai hovaa cha–(7)

tam ha–to him (Goutama); **chiram**–for sometime; **vasa**–(here only) stay; **iti**–this; **aajyaapayaanchakaara**–

Then, the king told Gautam, look Gautam! you have indeed asked me answers to these questions, but remember this knowledge has never been disclosed to any brahman before you. That is why all lands have always been ruled by kshatriyas. The king then began to preach him.–(7)

Fifth Chapter—(Fourth Section)

First the king answers the fifth question as to how 'waters' in fifth oblation begin to talk becoming 'purusha'–

O Gautam! watch that 'dyu-loka'–heaven is the fire (agni) of a yajna. In that agni the sun is like firewood, the rays

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ordered; **tam ha uvaacha**–and the king told him; **yathaa**–just as; **maa**–to me; **twam**–you; **avadah**–(for counsel) have said; **yathaa**–like; **iyam**–this; **na**–never; **praak**–before; **twattah**–from you; **puraa**–in early period; **vidyaa**–knowledge; **braahmanaan**–to brahmans; **gacchhati**–(from heredity) has been passed, been attained; **tasmaad u**–with that reason; **sarveshu lokeshu**–in entire lokas; **kshatrasya**–of kshatriya; **eva**–just; **prashaasanam**–rule; **abhood**–prevailed; or (puraa kshatrasya prashaasanam abhoot–before this day this knowledge was preached by kshatriyas); **iti**–this (having said); **tasmai ha**–to him (Goutama); **uvaacha**–said, began counselling–(7)

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिंगाः ॥ १ ॥

asou vaava loko goutamaagnis-tasyaaditya eva samidrashmayo dhoomo-ahar-rachi-chandramaa angaaraa nakshatraani visphulingaah–(1)

asou–this; **vaa va**–precisely; **lokah**–heaven; **goutama**–O Gautama; **agnih**–(like the yajna-fire) is agni; **tasya**–of that (agni); **aadityah**–sun; **eva**–particularly; **samid**–is firewood (form); **rashmayah**–(of the Sun) rays; **dhoomah**–are smoke (form) **ahah**–day; **archih**–flame; **chandramaah**–moon; **angaaraah**–is glowing coal (form);

are smoke, the days are flames, moon is burning coal, stars-planets are sparks–(1)

In this yajna-fire perception of heaven, the divine offer oblation of 'faith' (reverential belief)–water; and from that oblation emerges lord 'soma'–vapour. This is the first oblation of water in the sacrificial offerring being performed in the universe–(2)

Fifth Chapter—(Fifth Section)

Next see that 'parjanya'-rain cloud! this rain-cloud is the second agni of yajna. In that agni 'wind' is fire-wood, mist-

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nakshatraani–planets; **visphulingaah**–are sparks, fire particles (form)–(1)

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः सोमो राजा संभवति ॥ २ ॥

tasmin-etasmin-agnou devaah shraddhaam juhvati tasyaa aahuteh somo raajaa sambhavati–(2)

tasmin–that; **etasmin**–this; **agnou**–in the sun-fire; **devaah**–natural divine powers; **shraddhaam**–to water; **juhvati**–offer oblation; **tasyaah**–that; **aahuteh**–(water mode-manner) with oblation; **somah raajaa**–lord soma in the form of vapour; **sambhavati**–is created–(2)

पर्जन्यो वा व गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिंगाः ॥ १ ॥

parjanyo vaa va goutamaagnistasya vaayureva samid-abhram dhoomo vidyud-archirashani-rangaaraa hraadunayo visphulingaah–(1)

parjanyah–cloud; **vaa va**–particularly; **goutama**–O Gautam; **agnih**–(of yajna) agni (is in that form); **tasya**–that (of agni); **vaayuh eva**–air alone; **samid**–is firewood (in form, blazing); **abhram**–mist–haze etc.; **dhoomah**–(is) smoke; **vidyut**–lightning; **archih**–(is) hot blast (of flame); **ashanih**–lightning striking on earth; **angaaraah**–is burning coal (form)

fog is smoke, lightning is flame, thunder bolt are glowing coals, sound of thunder are sparks–(1)

In this yajyaagni in the form of rain cloud–lord soma, offer oblation of watery-vapour and the 'rain-fall' happens from that oblation. With the second oblation of water happening in creation of parjanya-yajna, this becomes the character of water–(2)

Fifth Chapter—(Sixth Section)

Again see this earth! This earth is the third agni of yajna. In this agni an era (year) is firewood, the sky is smoke

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blazing; **hraadunayah**–thunder of cloud; **visphulingaah**–(are) sparks–(1)

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳराजानं जुह्वति तस्या आहुतेवर्षꣳ संभवति ॥ २ ॥

tasmin-etasmin-agnou devaah somam raajaanam juvhati tasyaa aahutey-varsham sambhavati–(2)

tasmin etasmin–that this; **agnou**–in agni (rain cloud); **devaah**–divine deities; **somam raajaanam**–to radiant vapour (cloud); **juhvati**–offer oblation; **tasyaah aahutey**–with that oblation (form of cloud-vapour); **varsham**–rainfall; **sambhavati**–originates–(2)

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिंगाः ॥ १ ॥

prithivee vaava goutamaagnistasyaah samvatsara eva samidaakaasho dhoomo raatri-rachir-disho-angaaraa avaantara-disho visphulingaah–(1)

prithivee–earth; **vaa va**–particularly; **goutama**–O Gautam; **agnih**–(of yajna) agni (is in that form); **tasyaah**–of that (earth); **samvatsarah**–complete year; **eva**–particularly; **samid**–is fire wood (form); **aakaashah**–sky; **dhoomah**–is smoke; **raatrih**–night; **archih**–hot blast (of flame or wind); **disah**–directions; **angaaraah**–hot coal;

(vapour), night is flame, directions are glowing coal, intermediate directions are sparks–(1)

In this yajyaagni in the form of earth, the divinities offer oblation of rain, and 'anna' grows with that oblation. With the third oblation water happening in creation of 'sacrificial-yajna', this becomes the character of water–(2)

Fifth Chapter—(Seventh Section)

Next see this purusha–a human! This purusha is the fourth agni of yajna. In this agni speech is firewood, praan is smoke, the tongue is flame, eyes are glowing coal, ears are sparks–(1)

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avaantardishah–angle or corner of directions, high and low etc; **visphulingaah**–are sparks–(1)

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नः संभवति ॥ २ ॥

tasmin-etasmin-agnou devaa varsham juhvati tasyaa aahuteyrannam sambhavati–(2)

tasmin-etasmin–that–this; **agnou**–(earth form) in agni; **dwaah**–divine-deities; **varsham**–to rain; **juhvati**–devote; **tasyaah aahuteh**–with that oblation (rain form); **annam**–food grain; **sambhavi**–grows–(2)

पुरुषो वा व गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वाऽर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिंगाः ॥ १ ॥

purusho vaa va goutamaagnistasya vaageva samit praano dhoomo jivhaarchish-chakshu-rangaaraah shrotram visphulingaah–(1)

purushah–(with a soul) a human–man; **vaava**–particularly; **goutama**–O Gaoutam; **agnih**–(of yajna) is agni; **tasya**–of that (purusha) agni; **vaag eva**–speech alone; **samid**–is firewood (form); **praanah**–inhale-exhale; **dhoomah**–smoke; **jivhaa**–tongue; **archih**–hot blast; **chakshuh**–eye; **angaaraah**–glowing coal; **shrotram**–ear; **visphulingaah**–are sparks–(1)

In this yajyaagni in the form of purusha the divine deities offer oblation of anna, and with that oblation 'retas–veerya'–seminal fluid–'vigour'–is produced. Water turns to this form in the fourth oblation in the 'purusha yajna' happening in the universe–(2)

Fifth Chapter—(Eighth Section)

Look again this woman! this is the fifth agni of 'stree-yajna' (female sacrificial ritual)–(1)

The divine deities offer oblation of 'retas'–seminal fluid

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः संभवति ॥ २ ॥

tasmin-etasmin agnou devaa annam juhvati tasyaa aahutey retah sambhavati–(2)

tasmin etasmin–that this; **agnou**–(man or a human form) in agni; **devah**–divine deities; **annam**–to anna; **juhvati**–devote; **tasyaah aahuteh**–from that (anna form) oblation; **retah**–seminal fluid, lustre; **sambhavati**–originates–(2)

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिंगाः ॥ १ ॥

yoshaa vaava goutamaagnistasyaa upastha eva samidupa-mantrayatey sa dhoomo yoni-rarchirya-dantah karoti tey-angaaraa abhinandaa visphulingaah–(1)

yoshaa–woman; **vaa va**–particularly; **goutama**–O Gautam!; **agnih**–(of yajna) agni (in the form of); **tasyaah**–of that (woman); **upasthah**–organ giving birth; **eva**–alone; **samid**–is fire wood (form); **yad**–which; **upamantrayatey**–establishes contact through gesture; **sah**–that; **dhoomah**–smoke; **yonih**–womb; **archih**–hot blast; **yad**–which; **antah karoti**–conducts the lingam inside (of that); **tey**–they; **angaaraah**–are burning coals; **abhinandaah**–pleasure of passion; **visphulingaah**–are sparks–(1)

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः संभवति ॥ २ ॥

tasmin etasmin agnou devaa reto juhvati tasyaa aahutey-garbhah sambhavati–(2)

in this yajyaagni in the form of a woman–and with that oblation conception takes place. Water assumes this character or feature (that is conception–foetus) in the fifth oblation in the 'stree-yajna' being, sacrificial fire held in the universe–(2)

(*Agnihotra–havan is performed in the firepit with firewood, fragrant material–samagri, and ghee. The oblation with this proceeds towards the fire–'dyu'. In case 'dyu-loka'–heaven be considered as yajna, then the oblation after that yajna turns to 'parjanya'–cloud, because after the oblation is offered in fire, a cloud is formed. If 'parjanya' is considered as yajna, then the offering progresses to 'anna' after the yajna being performed there. Because 'anna' grows because of parjanya-cloud. If 'anna' is considered as yajna, then the offering goes to 'veerya' vigour after the yajna being held there, because 'vigour' is formed out of 'anna'. If 'vigour' is considered as yajna, then the offering goes in the 'womb', because a 'foetus' is born out of 'vigour'. In this way picking the source from the yajna being held in the fire pit, wherever the offering reaches and in whatever sequence it reaches, there alone a yajna is conjectured and therefore conception is called as a sacred yajna. Oblation–fire-cloud-anna-seminal fluid–like this with fifth offering that is with the offering of 'vigour' taking place, water of the cloud comes up in the form of purusha–a human, and he begins to speak).

Fifth Chapter—(Ninth Section)

Like this in the fifth oblation water begins to talk like purusha-man. That foetus wrapped in a membrane within

tasmin etasmin–that this; **agnou**–(woman-form) in agni; **devaah**–divine deities; **retah**–to seminal fluid–vigour; **juhvati**–devote; **tasyaah aahuteh**–from that (vigour- form) oblation; **garbhah**–conception, foetus; **sambhavati**–is born–(2)

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ जायते ॥ १ ॥

* Sacrificial fire.

the mother rests upto 9 to 10 months, or whatever period and is born thereafter–(1)

After being born he lives upto as much as the age may be. After death the fires carry him to a designated place. From where he came here, and from here where he will proceed–all this is conducted by fire–(2)

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iti tu panchamyaam-aahutou-aapah purusha-vachaso bhavanteeti sa ulbaa vrito garbho dasha-vaa nava-vaa masaanantah shayitwaa yaavad vaatha jaayatey–(1)

iti tu–however in this form; **panchamyaan**–fifth; **aahutou**–(vigour form) on oblation being effected; **aapah**–(faith named first oblation form) water; **purush-vachasah**–speech like a man or body-form; **bhavanti**–become; **sah**–that; **ulba+aavritah**–covered by a memberane; **garbhah**–foetus; **tasha vaa**–or ten; **nava vaa**–or nine; **maasaan**–upto months; **antah**–within (in the stomach of mother); **shayitwaa**–sleeping (residing); **yaavad vaa**–or whatever period (due to different births); **atha**–after this; **jaayatey**–is born–(1)

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः संभूतो भवति ॥ २ ॥

sa jaato yaavad-aayusham jeevati tam pretam dishtamito-agnaya eva haranti yata eveto yatah sambhooto bhavati–(2)

sah–he; **jaatah**–after being born (after coming); **yaadav+aayusham**–upto the period till the endurance of age is there; **jeevati**–is alive (later); **tam**–that; **pretam**–who leaves the dead body; **dishtam**–(from-karma endurance) to determined loka (station fixed by birth); **itah**–from here (from this birth or body); **agnayah**–fires (of cremation ground); **eva**–just; **haranti**–carry, take away; **yatah**–from where (that fire-from fire of heaven); **eva**–particularly; **itah**–came; **yatah**–from which (from woman form fire); **sambhootah**–takes birth, born; **bhavati**–is–(2)

Fifth Chapter—(Tenth Section)

(The state of atma after death–narration of devyaan[a], pitriyaan[b] and uttaraayan[c], dakshinaayan[d] paths)

O Gautam! those who are aware of this sequence of birth, and those who are completely detatched and engrossed in worship with reverence and penance in a forest; they pass through the resplendent form of successvie chain after death. At first their form is like a light-ray-bright, being extended from the ray it is like 'day light' (in which there are countless rays), their form becomes luminious, being extended from that in the fortnight of full moon, whatever light is there in

तद्य इत्थं विदुः। ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षड्‌ुदङ् डेति मासाꣳस्तान्॥ १॥

tadya ittham viduh. ye chemey-aranye shraddhaa tapa ityupaasatey tey-archisham-abhisambhavanti-archisho-ahah-anhah aapoorya-maanapaksham-aapooryamaana-pakshaadyaan-shadudangeti maasaanstaan–(1)

tad–however; **ye**–who (young ascetics, capable upright people); **ittham**–of this type (to cycle of coming and going); **vidu**–know; **ye cha**–and who; **imey**–these (learned ones desiring release from rebirth); **aranye**–in the forest (in vaanprastha); **shraddha**–faith and reverence; **tapah**–to penance (winning of senses); **iti**–like this; **upaasatey**–undertake rites; **tey**–they; **archisham**–of light; **abhisambhavanti**–aspire towards; **archishah**–from light; **ahah**–to day; **anhah**–from day; **aapooryamaanapaksham**–to shuklapaksh (moon lit half of lunar month); **aapooryamaanapakshaat**–from shuklapaksh; **yaan**–which; **shat**–six;

(a) means of access to heaven after death.
(b) means of access to ancestors after death.
(c) when the sun is on north of equator.
(d) when the sun is on south of equator.

these fifteen days they become bright from that light, and extended from that in the six months of 'uttaraayan'–(1)

They surpass from six months–from uttaraayan–to a year and from a year to a full glow and lustre of the sun–'aditya-jyoti'. From aditya-jyoti they attain chandra-jyoti and from chandra-jyoti they attain vidyut jyoti*. In this manner from light progressively opening in light the human (manner) of primary being (purusha) appears in this higher form of (a-manav) individual soul (jeevaatma) and then that a-manav leads brahm devotees to the brahm-path, this is called the 'devyaan-path'–(2)

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udanga–towards north; **eti**–(sun) becomes; **maasaan**–till months; **taan**–to those (months)–(1)

मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति ॥ २ ॥

maasebhyah samvatsaram samvatsaraad-aadityam-aadityaat-chandramasam chandramaso vidyutam tatpurusho-amaanavah sa enaan-brahm gamayatyesha devayaanah panthaa iti–(2)

maasebhyah–(uttaraayan) from months; **samvatsaram**–to a year; **samvatsaraad**–from a year; **aadityam**–to the sun; **aadityaat**–from the sun; **chandramasam**–to sphere of the moon; **chandramasah**–from sphere of the moon; **vidyutam**–to lightning (electric charge or to a electrifying radiance); **tatpurushah**–that atma (achieves salvation); **amaanavah**–beyond human form (jeevaatmaa); **sah**–he (emancipated super-natural); **enaan**–to these (others desiring release); **brahm**–upto brahm; **gamayati**–causes to reach; **eshah**–this; **devyaanah**–who attains the divine (to brahm) (devyaan-named); **panthaah**–is the path; **iti**–(also stated this)–(2)

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड् दक्षिणैति मासाꣳस्तान्नैते संवत्सरमभि-प्राप्नुवन्ति ॥ ३ ॥

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* Electrifying radiance.

Contrary to this, those 'sakaam-karmee'–engaged in getting their desires fulfilled–living in a village worship God while giving donations in auspicious projects, getting wells and water tanks made; after death they pass in a successive series of a weak light. At first their form is like 'smoke', rising from smoke their weak light is like 'night', ahead of that they are without light like the night of 'amaavasyaa'–last day of the dark fortnight–of lunar month beyond that in six months, that is upto six months in no light–they reach in 'dakshinaayan'–however those who work with the perception of 'sakaam' do not reach the dark loka beyond a year–(3)

Then, where do these 'sakaam-karmee' go? They reach 'pitriloka' from 'dakshinaayan', from pitriloka to 'aakaash'–

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atha ya imey graam ishtaapoortey datta mityupaasatey tey dhoomam-abhisambhavanti dhoomaa-draatrim raatrey-aparapaksham-aparapakshaat-yaan-shad dakshinaiti maasaam staannaitey samvatsaram-abhipraapnuvanti–(3)

atha–and; **ye**–those; **imey**–these (men); **graamey**–in village–settlement; **isht+aapoortey**–cherished (to perform yajna) and fulfilment (works of public benefit–construction of well etc. for religious purpose); **dattam**–give charity; **iti**–in this form; **upaasatey**–are engrossed; **tey**–they; **dhoomam**–of smoke (of faint light); **abhisambhavanti**–aspire towards; **dhoomaad**–from smoke; **raatrim**–to night; **raatreh**–from night; **aparapaksham**–to krishna-paksh (dark half of the month); **aparapakshaat**–from krishna paksh; **yaan shad**–those six; **dakshinaa**–towards south; **eti**–proceed; (dakshinaa eti–is dakshinaayan); **maasaan**–on months; **taan**–to those (months); **na etey**–(after that–like brahm devotees) never these; **samvatsaram**–to a year; **abhipraapnuvanti**–attain–(3)

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ ४ ॥

space, from aakaash to 'chandramaa'–moon–that is to say that they reach 'chandra-loka'–sphere of the moon. 'Chandra-loka' is the sphere of lord soma–'soma-loka'*. Those sakaam-karmees, who with a hope of reward built wells and water tanks, gave in charity, this is the result of their karmas, they enjoy this in soma-loka–(4)

They stay in chandraloka till the time their karmas are not weak. After that they return to the same path from which they had proceeded, that is they return to aakaash (space)

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maasebhyah pitrilokam pitrilokaad-aakaasham-aakaashaat-chandra-masamesha somo raajaa tad-devaanaam-annam tam devaa bakshayanti–(4)

(nevertheless) **maasebhyah**–from months (from dakshinaayan); **pitrilokam**–to pitriloka; **pitrilokaad**–from pitriloka; **aakaasham**–to space; **aakaashaat**–from space; **chandramasam**–to moon; **eshah**–this (moon); **somah raajaa**–is soma (nectar-amrit) lord; **tad**–that (soma); **devaanaam**–of divine-deities; **annam**–is edible; **tam**–to that; **devaah**–the divine deities; **bhakshayanti**–consume, eat–(4)

तस्मिन्यावत्संपातमुषित्वाऽथैतमेवाध्वानं पुनर्निवर्तन्ते। यथेतमाकाशमा-काशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवति॥ ५॥

tasmin-yaavat-sampaata-mushitwaa-athaita-mewa-adhwaanam punar-nivartantey. yathe-tamaakaasham-aakashaad-vaayum vaayurbhootwaa doomo bhavati dhoomo bhootwa-abhram bhavati–(5)

tasmin–that (in chandra loka); **yaavat**–from the time; **sampaatam**–(caused by decline of karma) stoop low (to fall); (**yaavat sampaatan**–till the decline of karma); **ushitwaa**–later; **etam eva**–to just this (with what had climbed up); **adhwaanam**–to path; **punah**–again; **nivartantey**–return; **yathaa+itam**–just had attained (with what had reached

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* Vedic diety.

from chandra-loka. From the aerial (celestial) state to ethereal (intangible) state, from air to smoke like state, from smoke to mist-like state–(5)

From mist to cloud, reaching in clouds they cause rain, after rain fall they arise in any like paddy, millet, herb, vegetation, sesame, pulses etc. Only, to exit from this is difficult. Whoever consumes foodgrain, an identical progeny originates with his vigour. An animal produces an animal, a human to a human. It is burdensome to exit because it is important for coming to human birth that the jeeva (soul) present in whichever–anna–edible matter should be consumed

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chandraloka that); **aakaasham**–to space; **aakaashaad**–from space; **vaayum**–to air; **vaayuh**–air; **bhootwaa**–after becoming; **dhoomah**–smoke; **bhavati**–becomes; **dhoomah bhootwaa**–being smoke; **abhram**–mist-haze which holds moisture (water); **bhavati**–becomes–(5)

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति। त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति॥ ६॥

abhram bhootwaa megho bhavati megho bhootwaa pravarshati. ta iha vreehiya-vaa oshadhi-vanaspatayas-tila-maashaa. iti jaayantey-ato vai khalu durnishpra-pataram yo yo hi-anna-matti yo retah sinchati tadbhooya eva bhavati–(6)

abhram bhootwaa–becoming mist; **meghah bhavati**–becomes cloud; **meghah bhootwaa**–becoming cloud; **pravarshati**–rains splendidly; **tey**–they; **iha**–here, in this state; **vreehi-yavaah**–paddy and millet; **oshadhi-vanaspatayah**–medicinal-vegetation; **tila-maashaah**–sesame and pulses; **iti**–in this form; **jaayantey**–originate; **atah**–from this (status of anna originating from cloud); **vai khalu**–certainly; **duh-nishpra pataram**–is very difficult to exit; **yah yah**–whoever; **annam**–to edible food; **atti**–eats; **yah**–who; **retah**–seminal fluid; **sinchati**–(woman–fire)

by a human, not in an animal, this is the difficulty–(6)

Those who return from 'lunar sphere', if their conduct was good while departing from here, then they soon land in a favourable birth as a brahman, kshatriya, vaishya; those whose conduct was wicked here they soon land in a disagreeable birth of a dog, pig or a useless form of existence. (see Bhagwadgita, 8-6– *'yam yam vaapi smaran bhaavam tyajatyantey kaleyvaram'*)–(7)

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pours in, offers; **tad**–he; **bhooyah**–again, much more (again and again); **eva**–particularly; **bhavati**–is (born)–(6)

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चाण्डालयोनिं वा ॥ ७ ॥

tadya iha ramaneeya-charanaa abhyaasho ha yattey ramneeyaam yonimaa-padyeran brahman yonim vaa kshatriya-yonim vaa vaishya-yonim vaatha ya iha kapooyacharnaa abhyaasho ha yattey kapooyaam yonim-aapadyeran shwa-yonim vaa sookara yonim vaa chaandaala-yonim vaa–(7)

tad–then; **ye**–who (men); **ramneeya charanaah**–who are of virtuous conduct; **abhyaashah ha**–very soon (it is hoped); **yat**–that; **tey**–they; **ramneeyaam**–attractive, happy; **yonim**–position fixed by birth, lineage; **aapadyeran**–may attain; **braahman yonim vaa**–to brahman status; **kshatriya yonim vaa**–or to kshatriya status; **vaishya yonim vaa**–or vaishya status; **atha**–and; **ye**–who; **iha**–here, in this birth; **kapooya charanaah**–who are of a scornful conduct (karma); **abhyaashah ha**–in the near future, very soon (it is hoped); **yat**–that; **tey**–they (with wicked conduct); **kapooyaam**–detestable, bad; **yonim**–to birth position; **aapadyeran**–may get; **shwa-yonim vaa**–or to a dog's birth; **sookara yonim vaa**–or to a pig's (boar) birth; **chaandaala-yonim vaa**–or to a lowest group (who commits a low karma)–(7)

(This king has performed wonderfully well in finding the materialistic basis of life of a living being. The king says that those who function in a detatched manner (nishkam) proceed from uttaraayan, from the devyaan-path and are set free; those with attachment desires (sakaam) proceed from dakshinaayan, from pitriyaan-path and accordingto good-bad karmas take different births. Before birth they shower through rain and land in various different food grains. If an animal consumes that anna, then with the virility of the animal they take birth as an animal or a cattle; if a human (man) consumes that anna, then with his virility they take birth as a human. Each grain of anna is consumed by an animal or a man according to karmas. Whoever has to take a human birth-that (soul) jeeva in whichever anna it camps is only consumed by a human, similarly whoever has to be born as an animal, that anna in whichever anna it camps is consumed by an animal. As long as no one consumes till that time jeeva is confined in anna–this is the flight of fancy of this rishi.

The first question was where does man proceed from here after death? The answer given was a detatched devotee in uttaraayan proceeds to 'brahm-loka' from devyaan, which is called 'shukla-gati' or 'sauree gati'; devotee inspired by desire in dakshinaayan proceeds to 'chandra-loka' from pitriyaan, which is called 'krishna-gati' or 'chaandra-masi-gati'. The same has been stated in the Gita in Chapter-8 in the following verses :

yattra kaaley twanaavrittim aavrittim chaiva yoginah.
prayaataa yaanti tam kaalam vakshyaami bhartarshabha//23//
agnirjyotirahah shuklah shanmaasaa uttaraayanam.
tattra prayaataa gacchhanti brahm brahmvido janaah//24//
dhoomo raatristathaa krishnah shanmaasaa dakshinaayanam.
tattra chaandramasam jyotiryogi praapya nivartatey//25//
shukla krishney gatee hyetey jagatah shaashvatey matey.
ekayaa yaatyanaavrittim anyayaa aavartatey punah//26//

The second question was whether you know how to

return–come back? Answer to that also was given–some nishkaam-karmis (who are detatched) after reaching brahm proceed to 'sun-sphere', they become resplendent like the radiance of the sun; sakaam-karmis reaching (inspired by desire) lunar sphere again return from the paths of space, smoke, mist, cloud, anna, virility etc., and according to their previous amassed karmas obtain good-bad births.

The third question was where do the 'devyaan' and 'pitriyaan' paths separate? That also has been answered. Those who proceed from the devyaan path proceed to 'samvatsar' (a year) from 'ayan' (half year), those proceeding from pitriyaan path while not proceeding to samvatsar from ayan; move to pitri-loka.

Next comes the fourth question–With so many living creatures dying, why that loka is not filled up? The king answers this question:–)

Those who do not proceed to either devyaan and pitriyaan, they are born repeatedly like insignificant creatures, insects, grasshoppers etc. They come–they depart; 'jaayasva-mriyasva'–birth and death–this is the third path. This is the reason that loka is not full. One should save oneself from evil to avoid getting stuck repeatedly in birth and death like

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अथैतयोः पथोर्न कतरेणचन तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयः स्थानं तेनासौ लोको न संपूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥ ८ ॥

athaitayoh pathorna katarena chana taaneemaani kshudraanyas-kridaavarteeni bhootaani bhavanti jaayasva mriya-swetyetat-triteeyam sthaanam tenaasou loko na sampooryatey tasmaat-jugupset-tad esha shlokah–(8)

atha–and who; **etayoh**–these both (devyaan and pitriyaan or virtuous and wicked); **pathoh**–in paths; **na**–do not; **katarena chana**–whichever (also proceed–are not in the karma and form of existence–but are in bhoga (pleasure)

insects, they should not get constantly involved in the trip of arrival and departure. Someone has said:–(8)

One who steals gold, consumes liquor, who disrespects his guru who strikes a brahm-scholar-all these four are depraved, and the fifth one is he who keeps any connection with them–(9)

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form of existence); **taani immani**–those these; **kshudraani**–small, petty; **asakrid**–repeatedly; **aavarteeni**–(in birth) who return (taking birth); **bhootaani**–living creatures; **bhavati**–are; **jaayasva**–get born; **mriyasva**–depart to death; (**jaayasva mriyasva**–living and dying, dying and living); **iti etat**–in this form this, **triteeyam**–third; **sthaanam**–is state, stage; **tena**–due to that (third state); **asou**–this (of above); **lokah**–loka (the other loka); **na**–never; **sampooryatey**–fills up (gets emptied and filled); **tasmaat**–due to that reason; from that (circle of arrival and departure), **jugupseta**–should be averse to, think of means to escape, not get entangled in that; **tad**–however; **eshah**–this; **shlokah**–ancient utterance of remembrance is also there–(8)

स्तेनो हिरण्यस्य सुरां पिबꣳश्च गुरुतल्पमावसन्ब्रह्महा च।
एते पतन्ति चत्वारः पञ्चमश्चाचरꣳस्तैरिति ॥ ९ ॥

steno hiranyasya suraam pibanshcha guru-talpam-aavasan-brahmahaa cha. etey patanti chatwaarah panchamash chaacharam stairiti–(9)

stenah–a thief; **hiranyasya**–of gold, suitable lovely (useful) object; **suraam**–to liquor; **piban**–who drinks (drunkard); **guru**–of teacher; **talpan**–to (on) seat (bed); **aavasan**–who sits (who does not respect a teacher, who scorns the teacher); **brahmahaa**–who destroys brahmans, scorns the vedas; **cha**–and; **etey**–these; **patanti**–are disgraced, degraded (deteriorate) or get low birth; **chatwaarah**–four; **panchamah**–fifth; **cha**–and; **aacharan**–who maintains relationship, keeps contact; **taih**–those (four evil men); **iti**–this (is the utterance as in smriti texts)–(9)

He who perceives correctly those yajna type five fires which have been discussed in this literary work, he does not get smeared in evil inspite of being in touch with such people Whoever is aware of this mystery he leads a virtuous, sacred life and attains world of the holy–(10)

(Such an account is also found in Mundak 1-2; Chhaandogya 4-15,8-6-5; Brihad 5-10. Many who are scholars of astrology–astronomy are convinced that the devyaan and pitriyaan path are the real paths pertaining to geography. Starting from earth upto brahmloka is brahm-path, which is completely full of brightness. Nonetheless the path from the earth to sooryaloka is full of brightness as well. Beyond that the brightness is of the planet named moon. This 'moon' is not that 'moon' which is a sattellite of earth. In astronomy such stars are believed to be beyond the sun whose light reduces and increases like the moon. After surya-loka that very chandra-lok is found. After that is vidyut-loka (sphere of electric charge) and after that is brahm-loka. In uttarayan

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अथ ह य एतानेवं पञ्चाग्नीन्वेद न स ह तैरप्याचरन्पाप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद॥ १०॥

atha ha ya etaanevam panchaagnin-veda na sa ha tai-apyaa-charan-paapmanaa lipyatey shuddhah pootah punyaloko bhavati ya evam veda ya evam veda–(10)

atha ha yah–and who; **etaan**–these; **evam**–like this; **pancha-agneen**–to five (dyu loka etc.) fires (to the knowledge of five fires); **veda**–understands; **na**–never; **sa ha**–he then; **taih**–those (with four sinners); **api**–also; **aacharan**–(connection, contact) while conducting (but not committing first four sins); **paapmanaa**–from sinning; **lipyatey**–is stained (is a partner in evil); **shuddah**–pure; **pootah**–sacred; **punyalokah**–shares auspicious return; **bhavati**–happens to be; **yah evam veda**–who perceives like this (to panchaagni-vidya); **yah evam veda**–who perceives in this manner (repetition is for more stress and signifies end of section)–(10)

the sun is towards north from the earth, brahm loka is also towards north from earth, hence in uttaraayan from earth upto brahmloka is a complete straight path of light, and a devotee after death reaches straight to brahm loka from this devyaan path. How does he reach? After death his ethereal form of corporeal body* (linga shareera) becomes lustrous, luminous, this is called 'archi'. Being in the same class as light this luminous body through the path of light reaches surya-loka, then chandra-loka, thereafter vidyut-loka and ultimately reaches brahm-loka. On the Sun being in dakshinaayan the sun proceeds to the south of earth. In such a case a devotee who dies he will go towards surya-loka from the lustrous–'archimay' body, because without going to surya-loka he cannot proceed to brahmloka, That is why the path will indeed be called devyaan, but first atma proceeds south towards the sun, then towards brahmloka, which is always to the north from the earth, proceeds to north–due to this the path becomes somewhat twisted,–for this reason this is called 'tiryag-devyaan'. The path of pitriyaan, like tiryag-devyaan is the path of dakshinaayan. Here the sun is also in the south of earth, but here atma is not a luminous form it is dark-form. The ethereal form of corporeal body of nishkam-karmis (who are detached) is luminous, hence it moves with the help of light; the ethereal form of corporeal body of sakam-karmis (with desire) is full of darkness, hence while moving with the help of darkness–krishnapaksh etc. after reaching chandraloka–satellite of earth, it enjoys the blissful reward of karmas. These two states (gati) are of devotees, both are supreme. One the dev-gati, the other is pitar-gati and the third is of straight arrival and departure–manushya-gati (human-state).

Many people, as we have just mentioned, derive the meaning on the subject of archih, ahah, paksh, ayan, samvatsar etc. that atma first proceeds to surya-loka, then

* It is supposed to accompany the soul to face the consequences of one's worldly deeds.

vidyut-loka and finally to brahm-loka. Whereas some conclude that these words indicate its spiritual state. 'Archi' means bright spiritual state identical to a ray, 'ahah' means bright spiritual state identical to a day, After death jeeva passes through these states of self experience which is some what identical to light–aarchishee, aanhikee, paakshikee, vaarshikee, sauree, chaandramasee, vaidyutee, braahmee. Similarly these are the moderate luminous states of atma's experience–aakaasheeya, vaayaveeya, dhoomriya, abhreeya.

According to this king's views, he speaks of three destinies of jeevaatmaa–one of nishkam-karmis–this is called 'moksha'–salvation; second is sakaam karmis–this is called 'swarg'–heaven; third of those who die and come back to be born, this is called 'aavaagaman'–arrival and departure. This third stage is compared to a caterpillar in Brihadaranyak (4-4-8) remarking that just as a caterpillar after reaching the end of a blade of straw, catches any other support and pulls itself; similarly atma, after reaching this body's end, takes support of a body of another human, animal, bird etc. and pulls itself–this is 'punarjanma'–rebirth).

Fifth Chapter—(Eleventh Section)

(What is 'vaishvaanara–brahm' of Ashvapati, a counsel in this connection, 11 to 24 Sections)

The progeny of Upamanyu–Praacheenshaal, the progeny of Pulush–Satyayajna, the progeny of Bhallav–

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमाꣳसांचक्रुः को नु आत्मा किं ब्रह्मेति ॥ १ ॥

praacheena-shaala oupamanyavah satyayajnah poulushi-indradyumna bhaallaveyo janah shaarka raakshyo budila aashva-taraa-shvistey haitey mahaashaalaa mahaashrotriyaah sametya meemaansaan chakruh ko nu aatmaa kim brahmeti–(1)

Indradyumna, the progeny of Sharkaraaksha-Jana, the progeny of Ashvataraashva–Budil–these five were owners of large imposing buildings, and were great scholars of the Vedas as well. Once they got together and began reflecting as to what is 'brahm'?–(1)

They concluded that Uddaalak–progeny of Arun is busy these days in research of 'vaishvaanara–atma', let us meet

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praacheenshaalah–Praacheenshaal named; **oupamanyavah**–son of Upamanyu; **satyayajnah**–Satya-yajna named; **poulushih**–son of Pulush; **indradyumnah**–Indradyumna named; **bhaallaveyah**–of bhallav lineage; **janah**–Jana named; **shaarka raakshyah**–son of Sharkraaksha; **budilah**–Budil-named; **aashvataraashvih**–son of Aashvataraashva; **tey ha etey**–those these; **mahaashaalaah**–eminent householders, very capable; **mahaashrotriyaah**–great speakers on veda and ritualists; **sameetya**–gathered together; **meemaansaanchakruh**–began to reflect; **kah nu**–what then; **aatmaa**–is atma–(expressible status); **kim**–who; **brahm**–is brahm–(expressible status); **iti**–like this–(1)

ते ह संपादयांचक्रुरुद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति तꣳहन्ताभ्यागच्छामेति तꣳहाभ्याजग्मुः ॥ २ ॥

tey ha sampaadayaan-chakru-uddaalako vai bhagwanto-ayam-aarunih samprateemam-aatmaanam vaishvaanaram-adhyeti tam hantaabhyaagacchhaameti tam haabhya-jagmuh–(2)

tey ha–and they; **sampaadayaan chakruh**–decided; **uddaalakah vai**–just Uddaalak; **bhagwantah**–O esteemed ones!; **ayam**–this; **aarunih**–son of Arun; **samprati**–now (nowadays); **imam**–this; **aatmaanam**–to expressible status–atma; **vaishvaanaram**–(motive force of the universe, present in all living beings) vaishvaanara; **adhyeti**–is studying (reflecting); **tam**–to him; **hanta**–being pleased; **abhyaagacchhaam**–go near, be present; **iti**–this (decided);

him. They went to him–(2)

Seeing them approaching Uddaalak thought to himself that these domesticated great veda-scholars will put questions to me regarding brahm–knowledge, I may not be able to answer all their queries, why not send them to any other teacher for gaining brahm-knowledge–(3)

He, then spoke to them, gentlement! Ashwapati, king of Kekeya land is busy doing research of 'Vaishvaanara-atma' these

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tam ha–to him; **abhyaagagmuh**–went near–(2)

स ह संपादयांचकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥ ३ ॥

sa ha sampaadayaan chakaara prakshyanti maamimey mahaashaalaa mahaashrotriyaa stebhyo na sarvam-iva pratipatsye hantaahamanya-mabhya-anushaasaaneeti–(3)

sah ha–and he; **sampaadayaan chakaara**–decided, thought; **prakshyanti**–will enquire; **maam**–to (from) me; **imey**–these; **mahaashaalaah mahaashrotriyaah**–eminent householders and great vedic scholars; **tebhyah**–to them; **na**–will not; **sarvam iva**–completely; **pratipatsye**–(of the subjct) will interpret; **hanta**–then; **aham**–I; **anyam**–to another; **abhi+ anushaasaani**–will tell; shall name; **iti**–this (thought)–(3)

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति तः हन्ताभ्यागच्छामेति तः हाभ्याजग्मुः ॥ ४ ॥

taanho-vaachaashva-patirvai bhagwanto-ayam kaikeyah samprateem-aatmaanam vaishvaanaram-adhyeti tam hantaabhyaa-gacchhaameti tam haabhyaajagmuh–(4)

taan ha uvaacha–(Uddaalak) addressed those (five); **ashvapatih**–Ashvapati named; **vai**–particularly; **bhagwantah**–O esteemed ones!; **ayam**–this; **kaikeyah**–king of kekeya land; **samprati**–now, nowadays; **imam aatmaanam vaishvaanaram**–to this vaishvaanar atma; **adhyeti**–is studying (reflecting); **tam hanta**

days, let us go to him. Thereafter they all set for him–(4)

When they met him, the king ordered to look after them individually, and met them next day in the morning and said– there is no thief in my territory, no one is a miser, no one is a drunkard, nor is anyone who does not perfom agnihotra daily, no one is illiterate, no one is adulterous–then how can there

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abhyaagacchhaam–so let us go to him; **iti**–like this (deciding); **tam ha abhyaajagmuh**–went to him–(4)

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार। स ह प्रातः संजिहान उवाच न मे स्तेनो जनपदे न कदर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति॥ ५॥

tebhyo ha praaptebhyah prithag-arhaani kaaryaan-chakaara. sa ha praatah sanjihaan uvaacha na mey steno janpadey na kadaryo na madyapo naanaahitaagnir-naa vidwaan. na swairee swairinee kuto yakshyamaano vai bhagwanto-ahamasmi yaavadekai-kasmaa ritwijey dhanam daasyaami taavad-bhagvadbhyo daasyaami vasantu bhagwanta iti–(5)

tebhyah ha–those; **praaptebhyah**–for who arrived (visitors, guests); **prithak**–separately; **arhaani**–due respect and hospitality, attendance; **kaarayaanchakaara**–was done; **sah ha**–he; **praatah**–in the morning; **sanjihaanah**–leaving the bed or leaving the house; **uvaacha**–spoke; **na**–is not; **mey**–my; **stenah**–thief; **janapadey**–in the land, in the area; **na kadaryah**–nor a timid or miser; **na madyapah**–nor a drunkard; **na+anaahitaagnih**–nor any who does not perform daily agnihotra; **na avidwaan**–nor illiterate (fool); **na swairee**–nor a dissolute (then); **swairinee**–a dissolute woman; **kutah**–from where (can be possible); **yakshyamaanah**–(in the near future) conducting a yajna; **vai**–particularly; **bhagwantah**–O adorables! **aham**–I; **asmi**–am; **yaavad**–whatever; **ekaikasmai**–each; **ritwijey**–to a priest; **dhanam**–money, wealth; **daasyaami**–will give; **taavad**–as much as that;

be such a female? O eminent ones! I am very shortly conducting a havan, whatever money I give to each priest, the same I will give you. Please do stay with me–(5)

They said, the purpose for which man is wandering, the subject which one is looking for one should speak that. We have heard, you are specially studying about 'vaishvaanara–atma', please counsel us about this–(6)

The king said, I will deal with this matter in the morning. Next day they met the king in the morning with fire wood in

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bhagwadbhyah–to you; **daasyaami**–will give; **vasantu**–stay; **bhagwantah**–you all; **iti**–this (spoke, uttered)–(5)

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तꣳहैव वदेदात्मानमेवेमं वैश्वानरꣳ संप्रत्यध्येषि तमेव नो ब्रूहीति॥ ६ ॥

tey hochuryena haivaarthena purushcharettam haiva vadedaatmaana-mevemam vaishvaanaram sampratya-dhyeshi tameva no brooheeti–(6)

tey ha–and they; **oochuh**–said; **yena ha eva**–just whichever; **arthena**–with object; **purushah**–man; **charet**–wanders, conducts himself, comes near; **tam ha eva**–to that alone; **vadet**–should speak, should tell; **aatmaanam-eva imam vaishvaanaram**–to this vaishvaanara atma; **samprati**–these days; **adhyeshi**–you are studying (thinking, reflecting); **tam eva**–to that alone; **nah**–to us; **broohi**–explain, deliver a sermon, counsel; **iti**–this (the sages said)–(6)

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति। ते ह समित्पाणयः पूर्वाह्णे प्रति चक्रमिरे। तान्हानुपनीयैवैतदुवाच॥ ७ ॥

taanhovaacha praatarvah prativaktaasmeeti. tey ha samitpaanayah poorvaanhey prati chakramirey. taanhaanu-paneeyaivaitad-uvaacha–(7)

taan ha–to them (sages); **uvaacha**–(the king) said; **praatah**–(tomorrow) morning; **vah**–to you; **prati-vaktaasmi**–I will answer, will preach; **iti**–this (said); **tey ha**–and they (sages); **samitpaanayah**–holding fire wood in hand; **poorvaanhey**–after morning; **prati chakramirey**–came to

hand. In fact otherwise, initiation (instruction) is given after conducting the ceremony of 'upanayan' (ceremony of investiture with the sacred thread), but the king was so pleased observing the humility of these noble-souls that he began sermonising to them without upanayan–(7)



In search of vaishvaanara-atma the inquisitive ones came to Ashvapati Kaikeya

(the king); **taan ha**–to them (sages); **anupaneeya**–without conducting the ceremony of upanayan; **eva**–particularly; **etad**–this; **uvaach**–spoke–(7)

Fifth Chapter—(Twelfth Section)

The king first asked Praancheenshaal, descendent of Upmanyu–who do you consider as 'atma' and worship? He answered, O king! I, consider dyu-loka (space)–the sky glittering with these stars–as atma and worship it. The king said, good, this form of 'vaishvaanara–atma' certainly exists, but this is not the entire form. You worship its resplendent form amongst its vast forms. The king called the resplendent form as 'suteja'. Picking the first two words 'su ta' from 'suteja' the king says, because you worship the 'suteja' form of vaishvaanara, therefore in your home you have 'sut'–'prasut'–'aasut', meaning that in your home streams of soma-ras are 'sut' that is to say, are flowing–(1)

औपमन्यव कं त्वमात्मानमुपास्स इति। दिवमेव भगवो राजन्निति होवाच। एष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से। तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते॥ १॥

oupamanyava kam twam-aatmaanam-upaassa iti. divameva bhagavo raajanniti hovaacha. esha vai sutejaa aatmaa vaishvaanaro yam twam-aatmaanam-upaassey. tasmaat-tav sutam prasutam-aasutam kuley drishyatey–(1)

oupamanyava–O son of Upamanyu (Praacheenshaal); **kam**–which; **twam**–you; **aatmaanam**–to (of) atma; **upaassey**–worship (reflect–meditate); **iti**–(asked this); **divam**–to dyu-loka; **eva**–particularly; **bhagwah**–respected; **raajan**–O king; **iti ha**–this alone; **uvaacha**–(son of Upamanyu) said; **eshah vai**–this however; **sutejaah**–[with abundant pleasant splendour] Suteja named; **aatmaa**–atma; **vaishvaanarah**–(is) vaishvaanara; **yam**–which; **twam**–you; **aatmaanam upaassey**–worships atma; **tasmaat**–due to that reason, therefore; **tav**–your; **sutam**–savan (good essence) of soma; **prasutam**–special savan (better); **aasutam**–all over happiness (best everywhere); **kuley**–in the family; **drishyatey**–is seen–(1)

For that reason, with the blessing of God, you get enough food to eat, an agreeable object is within the range of sight. Whoever worships the brilliant form of 'vaishvaanara-atma' like this, he with God's blessings gets enough food, gets to see agreeable objects, brahm–lustre is perceptible in his lineage. This resplendent dyu-loka of 'vaishvaanara atma', that you are looking for, is the 'moordhaa' (head)–one section. Had you not come to me to understand the entire form of brahm, your head would have dropped–(2)

Fifth Chapter—(Thirteenth Section)

Furthermore the king addressed Satyayajna, descendent of Pulush and asked, O able one amongst the elders, who do

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अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मनं वैश्वानरमुपास्ते। मूर्धा त्वेष आत्मन इति होवाच। मूर्धा ते व्यपतिष्यद्यन्मांनागमिष्य इति॥ २॥

atsyannam pashyasi priyamatyannam pashyati priyam bhavatyasya brahmavarchasam kuley ya etam-eva-aatmaanam vaishvaanaram-upaastey. moordhaa twesha aatman iti hovaacha. moordhaa tey vyapatishya-dayanmaamnaagamishya iti–(2)

atsi–consumes, enjoys; **annam**–to foodgrain; **pashyasi**–perceives, observes; **priyam**–to what is dear (son etc); **atti**–consumes; **annam**–to anna; **pashyati**–looks; **priyam**–to what is dear; **bhavati**–becomes; **asya**–its; **brahmavarchasam**–brahm-lustre; **kuley**–in lineage; **yah**–who; **etam**–of this (dyu-loka); **evam**–like this; **aatmaanam vaishvaanaram**–to vaishvaanara-atma; **upaastey**–worships; **moordhaa**–forehead, head; **tu**–however; **eshah**–is this (dyu-loka); **aatmanah**–of atma; **iti ha**–this (utterance); **uvaach**–said; **moordhaa**–head; **tey**–your; **vyapatishyat**–would have fallen, bowed down; **yat**–had, if; **maam**–to me (near me); **na**–not; **aagamishyah**–had come–(2)

अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्य कं त्वमात्मानमुपास्स इति। आदित्यमेव भगवो राजन्निति होवाच। एष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से। तस्मात्तव बहु विश्वरूपं कुले दृश्यते॥ १॥

you worship accepting as 'atma?' He replied, O king! I worship 'aditya'–to this sun–accepting it as atma. The king said, alright, this is of course a form of 'vaishvaanara-atma' but this is not the entire form. From its various forms that which is the universal form–the lustrous form of the universe–you worship that. The universal form of 'vaishvaanara-atma'–the lustrous form of the universe–you worship that. Therefore universal form is evident in your lineage–(1)

With the blessing of God you have chariots moving, you have maids, garlands, you eat well, you have a pleasing

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atha hovaacha satya-yajnam polushim praacheen-yogya kam twam-aatmaanam-upaassa iti. aadityameva bhagavo raajanniti hovaacha. esha vai vishwaroopa aatmaa vaishvaanaro yam twam-aatmaanam-upaassey. tasmaat-tava bahu vishvaroopam kuley drishyatey–(1)

atha ha–after this; **uvaacha**–(the king) said; **satya yajnam poulushim**–to Satyayajna son of Pulush; **praacheen yogya**–O able amongst elders; **kam twam aatmaanam upaassey**–which atma do you worship; **iti**–this (said); **aadityam**–to aditya (sun); **eva**–alone; **bhagwah raajan**–O respected king; **iti ha uvaacha**–said this; **eshah**–this (aditya); **vai**–however; **vishvaroopah**–which has various forms, provides shapes to all, provides lustre to all; **aatmaa vaishvaanarah**–is vaishvaanara atma; **yam twam aatmaanam upaassey**–that atma which you worship; **tasmaat**–therefore; **tava**–your; **bahu**–various; **vishvaroopam**–various forms (special features, unusual); **kuley**–in lineage; **drishyatey**–are visible–(1)

प्रवृत्तोऽश्वतरीरथो दासी निष्कोऽत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते। चक्षुष्ट्वेतदात्मन इति होवाचान्धोऽभविष्यो यन्मां नागमिष्य इति॥ २॥

pravritto-ashva tareeratho daasee nishko-atsyannam pashyasi priyam-atyannam pashyati priyam

scenery–all these are universal forms. Whoever worships the universal form of 'vaishvaanara-atma' in this manner, he is bestowed enough food with the blessings of God, gets to see pleasing objects, brahm-lustre is evident in his lineage. This universal form–aditya of 'vaishvaanara-atma' which you are looking for is 'chakshu'–eye, is one section. You would have become blind had you not come to me for understanding the total form of brahm–(2)

Fifth Chapter—(Fourteenth Section)

Thereafter, the king addressed Indradyumna descendent of Bhallav and enquired, Vaiyaaghrapdya! who do you consider as 'atma' and worship? He replied, lord! I worship

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bhavatyasya brahma-varchasam kuley ya etam-eva-aatmaanam vaishvaanaram-upaastey. chakshusht-vetad-aatman iti hovaa-chaandho-abhavishyo yanmaam naagamishya iti–(2)

pravrittah–ready to go (tightened, yoked); **ashvatareerathah**–chariot yoked to a mule; **daasee, nishkah**–maids and garlands (or gold); **atsi annam**–consumes foodgrain; **pashyasi priyam**–looks at pleasing objects; **atti annam**–eats food grain; **pashyati priyam**–looks at pleasing objects; **bhavati asya brahma varchasam kuley**–brahm lustre dwells in his lineage; **yah**–who; **etam**-to this (aditya); **evam**–like this; **aatmaanam vaishvaanaram**–to (of) vaishvaanara atma; **upaastey**–worships; **chakshuh+tu+etad**–however eye is this (aditya); **aatmanah**–of vaishvaanara-atma; **iti ha uvaacha**–said this; **andhah**–blind; **abhavishyat**–would become; **yat**–if; **maam na aagamishyah**–had not come to me; **iti**–said this (king to Satyayajna)–(2)

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्यं कं त्वमात्मानमुपास्स इति। वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्माऽऽत्मा वैश्वानरो यं त्वमात्मानमुपास्से। तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति॥ १॥

'vaayu'–air-assuming it as atma. The king said, very well, this of course is the form of 'vaishvaanara-atma', but it is not the entire form. In its various forms that which is 'prithag-vartmaa'–the form which flows like air in different paths–you worship that. Because of its kindness you receive various offerings, and various types of chariots follow you–(1)

You consume anna due to its patronage and looks at dear one's. He is who worships features passing in various paths of 'vaishvaanara-atma', he gets enough food with the blessing of God, gets to see agreeable objects, brahm-lustre

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atha hovaachendra-dyumnam bhaallaveyam vaiyaaghra-padya kam twam-aatmaanam-upaassa iti. vaayumeva bhagavo raajanniti hovaachaisha vai prithag vartmaa-aatmaa vaishvaanaro yam twam-aatmaanam-upaassey. tasmaatwaam prithag-balaya aayanti prithag-rathashrenayo-anuyanti–(1)

atha ha–after this; **uvaach**–(the king) said (enquired); **indradyumnam**–to Indradyumna; **bhaalvaveyam**–pertaining to bhallav family; **vai yaaghrapadya**–O son of Vyaaghrapad; **kam twam aatmaanam upaassey**–which atma do you worship; **iti**–this (asked); **vaayum**–to vaayu (air); **eva**–particularly; **bhagwah raajan**–O respected king; **iti ha uvaach**–said this; **eshah vai**–this however; **prithagvartmaa**–named Prithag vartmaa (one with different paths or course in motion); **aatmaa vaishvaanarah**–is vaishvaanara atma; **yam twam aatmaanam upaassey**–that atma which you worship; **tasmaad**–from that (worship); **twaam**–to you; **prithak**–one by one, separately, of different types, from different directions; **valayah**–enjoyable offerings (anna–clothing) etc.; **aayanti**–come; **prithak**–many; **rathashrenayah**–rows of chariots; **anuyanti**–(while moving) follow–(1)

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते। प्राणस्त्वेष आत्मन इति होवाच। प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति॥ २॥

is perceptible in his lineage. This air flowing in separate paths is 'praan' of 'vaishvaanara-atma' which you are searching. Your praan would have exit had you not come to me to find the entire form of brahm–(2)

Fifth Chapter—(Fifteenth Section)

Thereafter, the king addressed Jana the progeny of Sharkaraaksha and asked, who do you comprehend as 'atma' and worship that? He answered, O king! I consider 'akash'

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atsyannam pashyasi priyam-atyannam pashyati priyam bhavtyasya brahma varchasam kuley ya etamevam-aatmaanam vaishvaanaram-upaastey. praanastwesha aatmana iti hovaacha. praanasta udkramishya-dyanmaam naagamishya iti–(2)

atsi annam–you consume anna; **pashyasi priyam**–observes an agreeable object; **atti annam pashyati priyam**–(he also) consumes anna and sights agreeable objects; **bhavati asya brahma varchasam kuley**–has brahm-lustre in his lineage; **yah**–who; **etam evam aatmaanam vaishvaanaram upaastey**–worships vaishvaanara-atma of this kind (form); **praanah**–breadth (inhale-exhale); **tu**–however; **eshah**–this (air); **aatmanah**–of atma; **iti ha uvaach**–(the king) explained this **praanah**–praan; **tey**–your; **udkramishyat**–would exit; **yat**–if; **maam na aagamishyah**–not come to me; **iti**–this (also stated)–(2)

अथ होवाच जनः शार्कराक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च॥ १ ॥

atha hovaacha janam shaarka-raakshya kam twam-aatmaanam-upaassa ityaakaashameva bhagwo raajanniti hovaacha-esha vai bahul aatma vaishvaanaro yam twam-aatmaanam-upaassey tasmaat-twam bahulo-asi prajayaa cha dhanena cha–(1)

atha ha uvaacha–(the king) stated after this; **janam**–to Jana named (sage); **shaarkaraakshya**–O son of Sharkaraaksha!;

(space, sky) as atma and worship it. The king said true, this is no doubt the form of 'vaishvaanara atma', but this is not the entire form. Amongst its various forms; you worship its 'bahul'– vast, eternal form. This is the reason you are replete with children and wealth–(1)

With his kindness you consume anna (foodgrain) and looks at/after dear ones. Whoever worships the bahul–form of 'vaishvaanara-atma' like this, he is provided enough food with the blessing of God, gets to see agreeable objects, brahm-lustre is seen in his kula (family). This eternal space of 'vaishvaanara-

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kam twam aatmaanam upaassey–which atma do you worship; **iti**–this (enquired); **aakaasham eva**–to space alone; **bhagawah raajan**–O respectful king!; **iti ha uvaach**–said this; **eshah**–this (space); **vai**–however; **bahulah**–vast, eternal; 'bahu'–which-'la'-engrosses every-thing within itself (contained); **aatmaa vaishvaanarah**–is vaishvaanara atma; **yam twam aatmaanam upaassey**–that atma which you worship; **tasmaat**–with that (worship) alone; **twam**–you also; **bahulah**–have plenty (in abundance); **asi**–is; **prajayaa cha**–with offspring (children); **dhanena cha**–and with wealth–(1)

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते। संदेहस्त्वेष आत्मन इति होवाच। संदेहस्ते व्यशीर्यद्यन्मां नागमिष्य इति॥ २॥

atsyannam pashyasi priyam-attyannam pashyati priyam bhavatyasya brahma varchasam kuley ya etamevam-aatmaanam vaishvaanaram-upaastey. sandeha-stvesha aatmana iti hovaacha. sandehastey vyasheeryadyanmaam naagamishya iti–(2)

atsi annam pashyasi priyam–you eat foodgrain, sight dear ones; **atti annam pashyati priyam bhavati asya brahmavarchasam kuley**–(he as well) eats foodgrain, looks at dear ones and brahm-lustre is maintained in his family; **yah**–who; **etam evam aatmaanam vaishvaanaram upaastey**–of this various sort (with vast eternal form) you

atma' which you are searching is the mid-section–main body (trunk). If you had not come to me for perceiving the entire form of brahm, your body would have perished–(2)

Fifth Chapter—(Sixteenth Section)

Furthermore, the king addressed Budil descendent of Ashwatraashva and enquired, Vaiyaaghrapadya!, who do you consider as 'atma' and worship? He replied, O king! I consider 'jala'–water–as atma and worship. The king said,

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worship vaishvaanara-atma; **sandehah**–(invigorating body) trunk (mid part of body); **tu**–however; **eshah**–this (vast space); **aatmanah**–of atma; **iti ha uvaacha**–said this; **saudehah**–main part of body; **tey**–your; **vyasheeryad**–would collapse, would scatter; **yat maam na aagamishyah**–had you not come to me–(2)

अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वः रयिमान्पुष्टिमानसि ॥ १ ॥

atha hovaacha budila-maashvata-raashvim vaiyaaghrapadya kam twam-aatmaanam-upaassa ityapa eva bhagawo raajanniti hovaachaisha vai rayi-aatmaa vaishvaanaro yam twam-aatmaanam-upaassey tasmaat-twam rayimaan-pushtimaan-asi–(1)

atha ha uvaacha–and (the king) said; **budilam aashvataraashvim**–to Budil son of Aashvataraashva; **vaiyaaghrapadya!**–O son of Vyaaghrapadya!; **kam twam aatmaanam upaassey**–which atma do you worship; **iti**–(said) this; **apah**–to waters; **eva**–precisely; **bhagawah raajan**–esteemed king! **iti ha uvaacha**–said this; **eshah**–this (water); **vai**–however; **rayih**–wealth-riches (benefactor); **aatmaa vaishvaanarah**–is vaishvaanara-atma; **yam twam aatmaanam upaassey**–that atma which you worship; **tasmaat**–with that (worship) alone; **twam**–you; **rayimaan**–endowed with wealth-riches (and); **pushtimaan**–well

well, this is, however, a form of 'vaishvaanara-atma', but not its entire form. Out of its various forms that which is 'rayi'–riches, grandeur, you worship that. This is the reason why you are 'rayimaan', meaning wealthy and well nourished–(1)

With his patronage you eat foodgrain (anna), see what is pleasing. Whoever worships the rayi-form of 'vaishvaanara-atma' in this manner, he receives anna with the blessing of God, he sights what is attractive, brahm-lustre is perceived in his lineage. This jala in the form of rayi of 'vaishvaanara-atma' which you are exploring, is 'basti pradesh'–urinal bladder. Had you not come to me for knowing the entire form of brahm, your 'basti pradesh' would have perished–(2)

Fifth Chapter—(Seventeenth Section)

Again, the king addressed Uddaalak descendent of Arun and enquired, O Gautam! who do you consider as 'atma'

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nourished or endowed with nourishing materials; **asi**–is–(1)

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते। बस्तिस्त्वेष आत्मन इति होवाच। बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति॥ २॥

atsyannam pashyasi priyam-atyannam pashyati priyam bhavatyasya brahma-varchasam kuley ya etam-evam-aatmaanam vaishvaanaram-upaastey. basti-twesha aatmana iti hovaacha. bastistey vyabhetsya dyanmaam naagamishya iti–(2)

atsi annam....upaastey–meaning is as mentioned before; **bastih**–urinal bladder; **tu**–however; **eshah**–this is (water); **aatmanah**–of atma; **iti ha uvaacha**–said (explained) this; **bastih**–urinal bladder; **tey**–your; **vyabhetsyat**–would burst; **yat maam na aagamishyah**–had you not come to me–(2)

अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति। पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्से। तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च॥ १॥

and worship? He answered, O king! I worship 'prithivee'–earth-considering it as atma. The king said, true, even though this is a form of 'vaishvaanara-atma', still this is not the entire form. Amongst its various forms, you worship its 'pratishthaa'–(to maintain all)–form. This is why you are established with offspring and live- stock–(1)

With its favour you consume anna and with compassion and kindness. Whoever worships as such the 'pratishthaa'–(stable) form of 'vaishvaanara-atma', he is bestowed anna with the blessing of God, he is compassionate and kind, brahm-lustre is visible in his lineage. This pratishthaa form

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atha hovaacha-uddaalaka-maarunim goutama kam twam-aatmaanam-upaassaa iti. prithiveem-eva bhagavo raajanniti hovaacha-esha vai pratishthaatmaa vaishvaanaro yam twam-aatmaanam-upaassey. tasmaat-twam pratishthito-asi prajayaa cha pashubhishcha–(1)

atha ha uvaacha–after this (the king) spoke; **uddaalakam aarunim**–to Uddaalak son of Arun; **goutama**–O the one born in the lineage of Gotama; **kam twam aatmaanam upaassey**–which atma do you worship; **prithiveem**–to earth; **eva**–precisely; **bhagwah raajan!**–O esteemed king!: **eshah**–this (earth); **vai**–however; **pratishthaa**–(of all) base–shelter; **aatmaa vaishvaanarah**–is vaishvaanara atma, **tasmaat**–with that alone (worship); **twam**–you; **pratishthitah**–bestowed with honour; **asi**–is; **prajayaa cha**–with offspring (heredity); **pashubhih cha**–and with cows etc livestock–(1)

अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते। पादौ त्वेतावात्मन इति होवाच। पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति॥ २॥

atsyannam pashyasi priyam-attyannam pashyati priyam bhavatyasya brahma varchasam kuley ya etam-evam-aatmaanam vaishvaanaram-upaastey. paadou twetaa-vaatmana iti hovaacha. paadou tey vyam-laasyetaam yanmaam naagamishya iti–(2)

(dignity) of prithivee are feet–'paanv'–of the earth. Your feet would have withered away if you had not come to me to know the total form of brahm–(2)

Fifth Chapter—(Eighteenth Section)

After having said as much as this, Ashvapati Kaikeya addressing all those devotees said, you have been perceiving 'vaishvaanara-atma' in different ways, and have been worshipping its diverse forms, and as one is content after having food, you have been leading a life of such contentment. He who adores this all pervading 'vaishvaanara-

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atsi annam...upaastey–(meaning as before); **paadou**–feet; **tu**–however; **etou**–both these; **aatmanah**–of atma, **iti ha uvaacha**–said this; **paadou**–both feet; **tey**–your; **vyamlaasyetaam**–would have withered away, dried up; **yat maam na aagmishyah**–had you not approached me–(2)

तान्होवाच ते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाꣳसोऽन्नमत्थ। यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति॥ १॥

taan-hovaacha tey vai khalu yooyam prithak-ivam-aatmaanam vaishvaanaram vidwaan-so-annamattha. yastwe-tam-evam praadesha maatram-abhivimaanam-aatmaanam vaishvaanaram-upaastey sa sarveshu lokeshu sarveshu bhooteshu sarveshu-aatmasu-annamatti–(1)

taan ha–to all of them; **uvaacha**–(the king) said; **tey**–they; **vai khalu**–with certainty; **yooyam**–all of you; **prithak-iva**–in separate forms; **imam**–this; **aatmaanam vaishvaa-naram**–to vaishvaanara-atma; **vidwaansah**–who understand; **anna**–to anna; **attha**–eat; **yah tu**–which however; **etam**–to this (atma); **evam**–in this form (mentioned ahead); **praadesh-maatram**–in each region (everywhere), extensive, which exists from heaven (first image) upto earth (sixth image) in size (all pervading) or mere thumb;

atma' in its each sphere, in its each section, but worships perceiving it as existent everywhere; he experiences such satisfaction in all lokas, in the existent world, in all atmas, as one feels contended after consuming anna (foodgrain)–(1)

Look at the omnipresent imposing vast, universal form (in which the entire creation is mainfest) of that 'vaishvaanara-atma'. The glorious heaven (dyu-loka) is its head, universal form–aditya (sun) is its eye, vaayu is its praan, infinite space

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abhivimaanam–to all (in sorrow etc) which is apparent or which particularly conducts wisdom (regard) for all (omniscient); **aatmaanam**–to atma; **vaishvaanaram**–inspirer of all, all pervading, always attainable to all (of brahm); **upaastey**–worships (deep thought, reflection, meditation); **sah**–he; **sarveshu**–all; **lokeshu**–in lokas (state–circumstances); **sarveshu bhooteshu**–in entire creation; **sarveshu**–all; **aatmasu**–in bodies united with atma (in all births); **annam atti**–is the consumer of anna (he is never lacking–entire purpose is accomplished)–(1)

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा संदेहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एवं वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥

tasya ha-vaa etasya-aatmano vaishvaanarsya moordha-iva sutejaa-chakshur-vishvaroopah praanah prithag-vartamaatmaa sandeho bahulo bastireva rayih prithivyeva paadaavura eva vedir-lomaani barhi-hridayam-gaarhapatyo mano-anvaahaarya-pachan aasyamaa-havaneeyah–(2)

tasya ha vai etasya–precisely that–this; **aatmanah vaishvaanarasya**–of vaishvaanara-atma; **moordhaa**–head, forehead; **sutejaah**–is heaven; **chakshuh**–eye; **vishvaroopah**–is aditya (sun); **praanah**–breath (inhale-exhale); **prithag vartmaa+aatmaa**–is vaayu (air); **sandehah**–trunk; **bahulah**–is space (sky); **bastih**–urinary bladder; **rayih**–are waters; **prithivee eva**–earth alone;

is its main body (trunk), majestic water is its bladder, earth is its feet, yajna alter is its chest, the sacred grass of yajna is its chest hair, gaarhapatyaagni is its heart, anvaa-haarya-pachnaagni is its mind, aahavaneeya-agni is its face–(2)

(In this manner the king conceived form of the 'cosmic man' in the 'universe' and described 'vaishvaanara')

Fifth Chapter—(Nineteenth Section)

(The universe is a 'viraat-nara'–a vast cosmic man–is vaishvaanara. There is a connection between brahmand–macrocosm and pind–microcosm between the universe and human body. Besides, yajna is being performed throughout the universe–in brahmand as well as in pind. Connecting this yajna with pind, that is yajna being held in 'nara'–cosmicman and brahmand, that is 'vaishvaanara', Ashvapati began saying–)

Food which comes first to a devotee should be considered like an oblation of yajna. The first morsel while eating food should be considered as the first oblation in yajna saying–'praanaaya swaahaa'–'this oblation I offer to the deity

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paadou–are feet; **urah**–chest; **eva**–precisely; **vedih**–yajna altar; **lomaani**–hair of chest; **barhih**–sacrificial grass; **hridayam**–heart; **gaarhapatyah**–gaarhapatya-agni; **manah**–mind (inner faculty); **anvaahaarya pachanah**–anvaahaaryapachan-agni; **aasyam**–face; **aahavaneeyah**–is aahavaneeya-agni–(2)

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयः स यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

tadyad-bhaktam prathamam-aagacchhetad-homeeyam sa yaam prathamaam-aahutim juhuyaattaam juhuyaat praanaaya swaaheti praanas-tripyati–(1)

tad–however; **yad**–which; **bhaktam**–boiled rice (anna); **prathamam**–first of all; **aagacchhet**–is received; **tad**–that (food); **homeeyam**–for fire offering; is equal to oblation material; **sah**–that; **yaam**–which; **prathamaam**–

of praan of the human body!' In this way the praan of human body is gratified–(1)

With the gratification of praan, chakshu (eye) is gratified. This human body is established with the spirit of vaishvaanara, pind is a part of brahmaand, therefore on the eye being gratified in pind, the sun is gratified in brahmand, on the sun being gratified–'heaven' is gratified, on heaven being gratified whatever depends on sun and heaven, that is gratified. Like this when a devotee spreads the perception of contentment from pind upto brahmand and expands contentment from nara (human) to vaishvaanara, then he himself gets

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first; **aahutim**–to oblation (to morsel of anna); **juhuyaat**–perform havan (fire sacrifice), receive, place in mouth; **taam**–to that; **juhuyaat**–(chanting mantra) perform havan; **praanaaya swaahaa**–be well disposed towards body and soul; **iti**–(chanting) this mantra; **praanah**–praan; **tripyati**–is contended (gratified)–(1)

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किंच द्यौश्चादित्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

praaney tripyati chakshus-tripyati, chakshushi tripyati-aadityas-tripyati-aaditye tripyati dyous-tripyati divi tripyantyaam yat-kincha dyoush-chaadityashcha-adhitishtastat-tripyati tasyaanu triptim tripyati prajayaa pashubhi-annaadyena tejasaa brahma varchaseneti–(2)

praaney tripyati–on praan being contented; **chakshuh tripyati**–the eye is contented; **chakshushi tripyati**–on the eye being contented; **aadityah tripyati**–the sun is contented; **aaditye tripyati**–on the sun being contented; **dyouh tripyati**–heaven is contented; **divi-tripyantyaam**–on the heaven being contented; **yat kincha**–whatever else; **dyouh cha**–heaven; **aadityah cha**–and sun; **adhitishthatah**–keep (maintain) in themselves; **that**–all that; **tripyati**–is contented; **tasya**–of all that; **anutriptim (triptim anu)**–behind

contended from offspring, livestock, material of enjoyment, splendour and brahm-lustre–(2)

Fifth Chapter (Twntieth Section)

The next morsel taken at the time of a meal, should be considred as the second oblation in yajna, and say–'vyaanaaya swaahaa'–'I offer this oblation to vyaan-devata of the human body'. In this manner the vyaan (one of the five vital airs) of human body is contended–(1)

With the contentment of vyaan, ear is contented. The ear being contented in pind (microcosm), the moon is contented in brahmand (macrocosm), on the moon being contented, courses (directions) get contented, on the directions being contented, all that depend on directions and moon get

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contentment; **tripyati**–(who offer oblation of anna) is contented; **prajayaa**–from offspring; **pashubhih**–from livestock; **annaadyena**–from edible anna; **tejasaa**–from the splendour of body; **brahma-varchasena**–from brahm-lustre (spiritual-study–reflection etc.); **iti**–(this is explained)–(2)

अथ यां द्वितीयां जुहुयात्तां जुहुयाद् व्यानाय स्वाहेति व्यानस्तृप्यति ॥ १ ॥

atha yaam dwiteeyaam juhuyaattaam juhuyaad vyaanaay swaaheti vyaanas-tripyati–(1)

atha–after this; **yaam dwiteeyaam**–to which another (oblation of anna); **juhuyaat**–perform oblation; **taam**–to that; **juhuyaat**–perform oblation; **vyaanaay swaahaa**–(for content-ment of vyaan-praan) 'vyaanaay swaahaa'; **iti**–this (chanting mantra); **vyaanah tripyati**–vyaan-vaayu (of body) is contented–(1)

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किंच दिशाश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

vyaaney tripyati shrotram tripyati shrotrey tripyati chandramaas-tripyati chandramasi tripyati dishas-tripyanti dikshu tripyanteeshu-yatkincha dishaashcha

contented. In this way when a devotee spreads perception of all round contentment from pind to brahmaand, from nara (human) to vaishvaanara, then he himself gets contented with offspring, livestock, enjoyable or usable material, splendour and brahm-lustre–(2)

Fifth Chapter—(Twenty-first Section)

The third morsel taken at the time of a meal, should be considered as a third oblation in yajna and say–'apaanaay swaahaa'–I offer this oblation to apaan–deity of human-frame. Thus apaan is contended of human frame–(1)

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chandra-maashcha-adhitishthanti tat-tripyati tasyaanu triptim tripyati prajayaa pashubhir-annaadyena tejasaa brahma-varchasena-iti–(2)

vyaaney tripyati–on contentment of vyaan; **shrotram tripyati**–ear gets contented; **shrotrey tripyati**–on contentment of ear; **chandramaah tripyati**–moon gets contented; **chandra-masi tripyati**–on contentment of moon; **dishah tripyanti**–directions (planetory conjunctions, regions) are contented; **dikshu tripyanteeshu**–on contentment of directions; **yat kincha**–whatever else; **dishah cha**–directions, **chandramaah cha**–and moon; **adhitishthanti**–hold within themselves; **tat tripyati**–that is contented; **tasya**–of (all) that; **triptim anu**–behind contentment (with a cause); **tripyati**–(who offers oblation of anna) is contented; **prajayaa...iti**–(meaning as before)–(2)

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥ १ ॥

atha yaam triteeyaam juhuyaattaam juhuyaad-apaanaay swaahaa-iti-apaanas-tripyati–(1)

atha–and; **yaam triteeyaam juhuyaat**–who performs oblation of third (of anna) to fire; **taam juhuyaat**–should perform sacrifice of that; **apaanaay swaahaa**–'apaanaay swaahaa'; **iti**–with this mantra; **apaanah**–apaan (air); **tripyati**–gets contented–(1)

With the contentment of apaan, vaanee-speech-is contended. On the contentment of speech in pind, fire is contended in brahmaand, on the contentment of fire, the earth the contented, on contentment of earth-those who depend on earth and fire are contented. In this manner when a devotee spreads the perception of contentment from pind to brahmaand, from a human to vaishvaanara then he himself is contented from offspring, livestock, enjoyable material, splendour and brahm-lustre–(2)

Fifth Chapter—(Twenty-second Section)

The fourth morsel taken at mealtime, that should be considered as fourth oblation in yajna, and say–'samaanaay

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अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी चाग्निश्चाधितिष्ठातस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

apaaney tripyati vaak-tripyati vaachi-tripyantyaam-agnis-tripyatyagnou tripyati prithivee tripyati prithivyaam tripyantyaam yat-kincha prithivee chaagnish-chaadhi-tishthatastat-tripyati tasyaanu triptim tripyati prajayaa pashubhir-annaadyena tejasaa brahmavarchasena-iti–(2)

apaaney tripyati–on apaan vaayu being contented; **vaak tripyati**–speech gets contented; **vaachi tripyantyaam**–on speech getting contented; **agnih tripyati**–agni is contented; **agnou tripyati**–on fire getting contented; **prithivee tripyati**–the earth is contented; **prithivyaam tripyantyaam**–on the earth being contented; **yat kincha**–whatever else; **prithivee cha**–the earth; **agnih cha**–and fire; **adhitishthatah**–hold within–keep; **tat tripyati**–that gets contented; **tasya**–of (all) that; **triptim anu**–after (due to a cause) contentment; **tripyati**–(this one who offers oblation of anna) is contented; **prajayaa....iti**–(meaning as explained earlier)–(2)

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति ॥ १ ॥

atha yaam chaturtheem juhuyaattaam juhuyaat-samaanaay swaaheti samaanas-tripyati–(1)

swaahaa'–'I offer this oblation to samaan–deity of individual being'. In this way samaan-vaayu of individual being is contented–(1)

With the contentment of samaan-vaayu, the mind is contented. On the contentment of mind in pind, cloud is contented in brahmand, on cloud being contented electric charge (lightning) is contented, with the contentment of lightening, that which is dependent on lightning and cloud–they get contented. Thus when a devotee spreads the perception of contentment from pind to brahmaand, from individual being to vaishvaanara then he himself is contented from offspring, live stock, enjoyable material, splendour and

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atha–after this; **yaam chaturtheem juhuyaat**–offer oblation of that fourth (anna–oblation); **taam-juhuyaat**–perform oblation of that; **samaanaay-swaahaa**–'samaanaay swaahaa'; **iti**–this (chanting the mantra); **samaanah**–samaan named vaayu in body; **tripyati**–becomes contented–(1)

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किंच विद्युच्च पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

samaaney tripyati manas-tripyati manasi tripyati parjanyas tripyati parjanye tripyati vidyut-tripyati vidyuti tripyantyaam yatkincha vidyuccha parjanyash-chaadhitishthatas-tat-tripyati tasyaanu triptim tripyati prajayaa pashubir-annaadyena tejasaa brahma-varchasena-iti–(2)

samaaney tripyati–on samaan vaayu being contented; **manah tripyati**–the mind is contented; **manasi tripyati**–on the mind being contented; **parjanyah**–cloud; **tripyati**–is contented; **parjanye tripyati**–on the cloud being contented; **vidyut-tripyati**–the electric charge is contented; **vidyuti tripyantyaam**–on the electric charge being contented; **yat kincha**–whatever else; **vidyut cha**–electric charge; **parjanyah cha**–and cloud; **adhitishthatah**–hold

brahm-lustre–(2)

Fifth Chapter—(Twentithird Section)

The fifth morsel taken at mealtime, should be treated as fifth oblation in yajna and say–'udaanaay swaahaa'–I offer this oblation to 'udaan deity' of human body. In this manner udaan of human body is contented–(1)

With the contentment of udaan, the air is contented. With the contentment of air in pind, space is gratified in brahmaand, with the contentment of space, all that what relys

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within themselves; **tat tripyati**–that is contented; **tasya....iti**–(meaning as mentioned earlier)–(2)

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ॥ १ ॥

atha yaam panchameem juhuyaattaam juhu-yaat-udaanaay swaahey-ityudaanas-tripyati–(1)

atha–and; **yaam**–which; **panchameem**–to fifth oblation (anna morsel); **juhuyaat**–perform sacrifice–oblation (accept, grasp); **taam**–to that; **juhuyaat**–perform oblation (grasp); **udaanaay swaahaa**–'udaanaay swaahaa'; **iti**–this (after chanting mantra); **udaanah**–udaan named air (in body); **tripyati**–is contented–(1)

उदाने तृप्यति त्वक् तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यन्त्यामाकाशस्तृप्यत्याकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥

udaaney tripyati twak tripyati twachi tripyantyaam vaayus-tripyati vaayou-tripyantyaam-aakaashas-tripyati-aakaashey tripyati yatkincha vaayushcha–aakaashashcha–adhitishthatas-tat-tripyati tasyaanu triptim tripyati prajayaa pashubhir annaadyena tejasaa brahma-varchasena-iti–(2)

udaaney tripyati–on udaan being pleased; **twak**–skin; **tripyati**–is contented; **twachi tripyantyaam**–on the skin being contented; **vaayuh tripyati**–air is contented; **vaayou**

on air and space, that is satisfied. In this way when a devotee spreads the perception of contentment from pind to brahmaand, from individual being to vaishvaanara, then he himself is happy from offspring, live-stock, enjoyable material, splendour and brahm-lustre–(2)

Fifth Chapter—(Twentifourth Section)

Whoever performs agnihotra-havan-without being aware of this mystery, he performs such a havan where (sacrificial fire)–one removes burning fire and performs havan in a ash.–(1)

Whoever preforms agnihotra understanding this

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tripyati–on the air being contented; **aakaashah tripyati**–the sky-space-is contented; **aakaashey tripyati**–on the sky-space-being contented; **yat kincha**–whatever else; **vaayuh cha**–air; **aakaashah cha**–and sky; **adhitishthatah**–hold within them–or keep; **tat tripyati**–all that is contented; **tasya anu....iti**–(meaning as explained earlier)–(2)

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तत्स्यात्॥ १ ॥

sa ya idam-avidwaan-agnihotram juhoti yathaa-angaaraan-apohya bhasmani juhuyaattaadrik-tat-syaat–(1)

sah yah–he who; **idam**–to this (mystery, secret); **avidwaan**–who is not aware; **agnihotram**–to this agnihotra (digestive power–havan); **juhoti**–offers oblation, performs; **yathaa**–as if; **angaaraan**–to burning coals (fire); **apohya**–removing away; **bhasmani**–in ash; **juhuyaat**–performs havan; **taadrik**–like that, similar to that; **tat**–he; **syaat**–becomes–(1)

अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति॥ २ ॥

atha ya etad-evam vidwaan-agnihotram juhoti tasya sarveshu lokeshu sarveshu bhooteshu sarveshu-aatmasu hutam bhavati–(2)

mystery, his havan is performed in all lokas, in all living beings, in all atmas–(2)

Whoever performs agnihotra knowing this mystery, all his sins burn away just as cotton wool above reedstock turns swiftly to ash in fire–(3)

That is why he who perceives this mystery, when he eats a meal, he considers it as yajna, if he even offers food to an

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atha–and; **yah**–who; **etad**–to this (mystery); **evam**–like this, in this form; **vidwaan**–knowing; **agnihotram juhoti**–performs this agnihotra; **tasya**–his (hotaa–one who offers oblation); **sarveshu lokeshu**–in all lokas; **sarveshu bhooteshu**–in all living beings; **sarveshu aatmasu**–in all atmas; **hutam**–havan (grasping, accepting anna); **bhavati**–happens–(2)

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवꣳ हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥ ३ ॥

tad-yathaa-eesheekaa-toolam-agnou protam pradooye-taivam haasya sarvey paapmaanah pradooyantey ya etad-evam vidwaan-agnihotram juhoti–(3)

tad–however; **yathaa**–just as **eesheekaa-toolam**–cotton of reed; **agnou**–in fire; **protam**–placed; **pradooyeta**–is fully destroyed immediately; **evam ha**–similarly; **asya**–of his (hotaa); **sarvey**–all; **paapmaanah**–sins, sinful deeds, sickness of body; **pradooyantey**–are destroyed; **yah**–who; **etat**–this; **evam**–like this; **vidwaan**–understanding; **agnihotram**–to agnihotra; **juhoti**–performs–(3)

तस्मादु हैवंविद्यद्यपि चाण्डालायोच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतꣳ स्यादिति। तदेष श्लोकः ॥ ४ ॥

tasmaadu haivam-vidya-dyapi chaandaalaay-ucchishtam prayacchhe-daatmani haivaasya tad-vaishvaanarey hutam syaaditi. tad-eshah shlokah–(4)

tasmaad u ha–therefore; **evamvid**–who perceives (to

out cast, even if a left over is given, he considers that as a oblation done in 'vaishvaanara-atma' there is this verse on this–(4)

Just as children agitated with hunger sit around the mother, similarly all living beings perform agnihotra with reverence, and worship agnihotra–they perceive yajna everywhere in life–(5)

(Man should consider his life as a yajna. Just as oblations are offerred in yajna, similarly each morsel taken should be considered as oblation. Oblation is not left in the yajna-pit, it spreads in subtle form through fire in the universe. We should utter 'praanaay swaahaa' taking in the first morsel–this morsel is an oblation, which we cast in the agni of praan. With this oblation praan may create radiance in the eye of human body,

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vaishvaanara-yajna) like this; **yadyapi**–if; **chaandaalaay**–to an outcaste; **ucchishtam**–left over food; **prayacchhet**–gives; **aatmani**–himself, in atma; **ha eva**–precisely; **tad**–that (left over food); **vaishvaanarey**–in vaishvaanara atma (fire); **hutam**–given, havan performed; **syaat**–is; **iti**–like this; **tad eshah shlokah**–however (in its confirmation) this verse is also there–(4)

यथेह क्षुधिता बाला मातरं पर्युपासते। एवं सर्वाणि भूतान्यग्निहोत्र-मुपासत इत्यग्निहोत्रमुपासत इति॥५॥

yatheha kshudhitaa baalaa maataram paryu-paasatey. evam sarvaani bhootaanya-agnihotram-upaasata itya-agnihotram-upaasata iti–(5)

yathaa–just as; **iha**–here; in this world; **kshudhitaah**–hungry; **baalaah**–children; **maataram**–to (of) mother; **pari+upaasatey**–all around (surrounding) sit; **evam**–similarly; **sarvaani**–all; **bhootaani**–living beings; **agnihotram**–to this (vaishvaanara–form of digestive fire of stomach) agnihotra; **upaasatey**–are devoted; **iti**–this (is the verse); **agnihotram upaasatey**–conduct agnihotra; **iti**–like this (repetition signifies reverence and end of section)–(5)

but should not stop there. This morsel may spread universal well-being from the 'eye' of our 'human-form' to the 'vast imposing form–of 'vaishvaanara atma' of the universe till 'aditya'–the sun. Just as by taking food, by eating anna we are contented as an individual, similarly placing the first oblation in the mouth may result in our being the cause of unlimited contentment of the animate-inanimate form of the entire universe till the Sun. Not only the atma of individual being be contented but the atma of vaishvaanara–social being be also contented. In the same manner place the second morsel in the mouth considering it as an oblation and chant–'vyaanaay swaahaa'–this morsel is the second oblation, which is dropped in the agni of vyaan. With this oblation vyaan may create 'shrotra-shakti' and without stopping this may engage in the well-being in the 'vast-imposing form' of the universe upto the moon and such unlimited contentment may be perceived in all beings as when a man finds after consuming food. The third morsel is the third oblation. Placing this in mouth may say–'apaanaay swaahaa'. With this oblation there should be supremacy of contentment everywhere, from speech in human body and till agni in the vast-imposing form–there should never remain discontentment in the individual and society. Eat the fourth morsel chanting 'samanaay swaahaa', which is the fourth oblation. This may spread contentment of mind in body and upto clouds in the universe. The fifth praan is udaan, hence chant 'udaanaay swaahaa' while eating the fifth morsel. The fifth oblation placed in the udaan like agni (fire) may flow a stream of contentment in the vaayu of body and the space of 'vast-imposing form' of the universe. Thus the intention of devotion to 'vaishvaanara-atma' is that man should not only be satisfied with his own contentment, but make his aim for contentment of the universe, and drop each morsel in this mouth with this purpose.

The question is that if contentment is essential of 'vast-

imposing form' (brahmaand–macrocosm) like 'human form' (pind–microcosm), then just as 'atma' is of 'human form', which is the 'atma' of the 'vast imposing form'–virat-deha? The Upanishad calls the atma of this 'vast imposing form' as 'vaishvaanara-atma'. In search of this 'vaishvaanara-atma', all of them Satyayajna, Indradyumna, Jana, Budil and Uddaalak went out in distant past and approached Ashvapati. Amongst them some accepted heaven (dyu), some to aditya (sun); some to vaayu (air); some to space (akash); some to water (jala) and some to earth (prithivee) as all in all and were engrossed in its worship. We also have of late accepted the five elements, as everything. It is the belief of the author of the Upanishad that these elements are the body of 'vaishvaanara-atma', and the body has various limbs. Just as eye, nose, ear etc. individually are not the body of man, similarly heaven-sun-air-earth-space-water etc. are the head, eye, vital breath-praan, feet, trunk-main part, and urinary area are its different limbs (parts). Together these limbs form the body of 'vaishvaanara' and the basic element of that 'vaishvaanara' is 'vaishvaanara-atma'. Do not understand heaven as vaishvaanara this brilliance is one of its forms, its head; do not consider only the sun as vaishvaanara, this is only its universal-form, its eye; the air is its diverse form, is praan; space is its abundant form, is main body-trunk; water is its rayi–form, is urinary-area; the earth is its consecrated form, are feet. Thus do not worship its places and regions, worship its entire form, that devotion is devotion of 'vaishvaanara-atma'. Search and explore 'vaishvaanara-atma' like these rishis, not each and every human. Find a cure, a way of contentment of 'vaishvaanara-atma'–not of each human but find a remedy for the contentment of entire animate-inanimate universe–this is the counsel–teaching of king Ashvapati Kaikeya related to the cosmic soul).

Sixth Chapter—(First Section)

(Father of Shwetketu preaches about 'Sadevedamagra aaseet', from 1 to 7 Section)

Shwetketu was a descendent of Arun in distant past. His father said, O Shwetketu! go and live in an ashram maintaining chastity. O dear one! no one in our family has just remained a 'brahm-bandhu', without studying the Vedas, meaning his ability is just that brahmans are his friends or brothers, he himself knows nothing–(1)

He came to the acharya at the age of 12 years and studied all the vedas till the age of 24 years and returned as an

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ॐ श्वेतकेतुर्हाऽऽरुणेय आस। तꣳ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यम्। न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति॥ १॥

om shwetketu-ha-aaruneya aasa-tam ha pitovaacha shwetketo vasa brahmacharyam. na vai somya-asmatkuleena-ananoochya brahma-bandhuriva bhavteeti–(1)

om–meditate on God expressed as om (first teacher); **shwetketuh**–Shwetketu; **ha**–early sometime; **aaruneyah**–grandson of Arun; **aas**–was; **tam ha**–to him (Shwetketu); **pitaa**–his father (Aaruni); **uvaacha**–said (that); **shwetketo**–O Shwetketu; **vasa**–reside, preserve, maintain; **brahmcharyam**–to vow of asceticism; (vasa brahmacharyam–brahmacharya–reside in the home of the acharya for attaining veda-knowledge–knowledge of the soul and its relation to the ultimate being); **na vai**–never, no one; **somya**–O dear; **asmatkuleenah**–born in our family-lineage; **ananoochya**–not studied, uneducated; **brahmabandhuh**–whose friends are brahmans, (such) who is himself a brahman meaning who does not have knowledge of veda or not educated; **iva**–equal to, like; **bhavati**–is, happens; iti–this (stated)–(1)

स ह द्वादशवर्ष उपेत्य चतुर्विꣳशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय। तꣳह पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः॥ २॥

intellectual considering himself as a veda-scholar inflated with pride.

His father addressed him, son Shwetketu! now that you have returned and consider yourself as an intellectual and well versed in the vedas and moves around with an air, please tell me whether you have ever enquired from your teacher about that 'directive' by which unheard gets heard, what has

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sa ha dwaadash-varsha-upetya chaturvinshati-varshah sarvaan-vedaan-adheetya mahaamanaa anoochaanmaanee stabdha eyaaya. tam ha pitorvaacha shwetketo yannu somyedam mahaamanaa anoochaanamaanee stabdho-asyuta tamaadesham-praakshyah–(2)

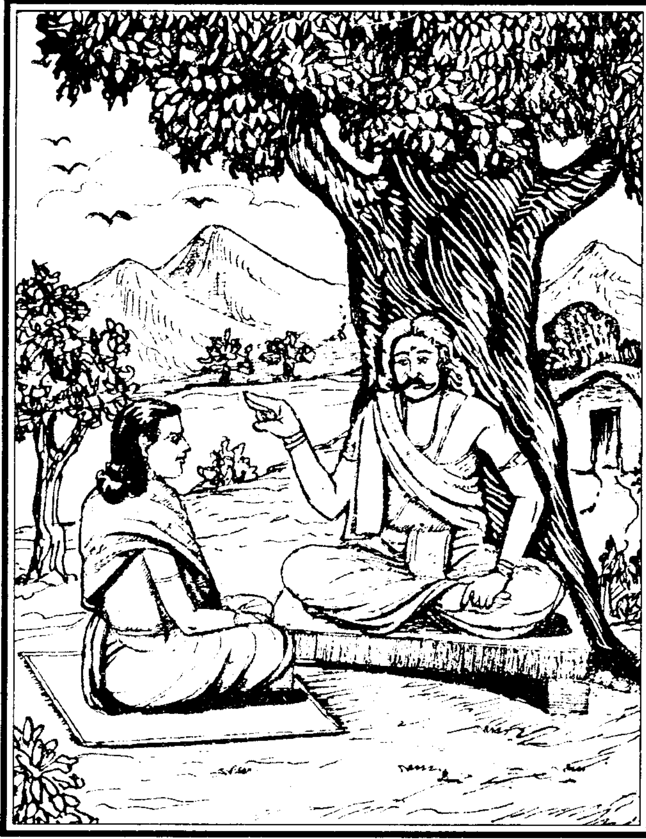
sah ha–he; **dwaadash versha**–of 12 years of age; **upetya**–(in home of acharya) after reaching; **chaturvinshati-varshah**–(upto) 24 years; **sarvaan**–entire; **vedaan**–to vedas; **adheetya**–after study; **mahaamanaah**–very intellectual, considering himself great (learned); **anoochaanamaanee**–of being proud to be educated; **stabdhah**–arrogant, immodest; **eyaaya**–returned (home); **tam ha pitaa uvaach**–(having returned) father said to him; **shwetketo**–O Shwetketu!; **yat nu**–that you; **somya**–son with good disposition; **idam**–like this; **mahaamanaah**–great intellectual (thinker); **anoochaamaanee**–vain pandit; **stabdhah**–swelling in conceipt; **asi**–are; **uta**–what; **tam**–that; **aadesham**–to mysterious directive of the teacher; **apraakshya**–had you enquired (known, understood, perceived)–(2)

येनाश्रुतः श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति। कथं नु भगवः स आदेशो भवतीति॥ ३॥

yenaashrutam shrutam bhavatyamatam matam-avijyaatam vijyaatamiti. katham nu bhagwah sa aadesho bhavateeti–(3)

yena–from which mysterious directive; **ashrutam**–(by

not been reflected upon becomes a thought, what has not been perceived becomes a perception–(2 & 3)



Shwetketu's father counselling about 'sadevedamagra aaseet' and 'tatwamasi'

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means of a scripture) unheard (known as well); **shrutam**–heard (known); **bhavati**–becomes; **amatam**–not (ones own) reflection; **matam**–having reflected; **avijyaatam**–not perceived deeply; **vijyaatam**–deeply perceived (becomes); **iti**–this (stated); **katham nu**–how, of what type; **bhagwah**–O respected father!; **sah aadeshah**–that mysterious–directive; **bhavati**–happens to be; **iti**–(Shwetketu asked this)–(3)

Shwetketu asked father, O adorable Lord! What kind of 'directive' is that? Father answered, O courteous one! just as knowing a lump of clay (earth) makes one recognise all objects made of clay in the world, they are all altered forms of clay, are just a mere word of speech, their name is different, in fact clay is the true substance–(4)

O dear! just as understanding a magnet one gets to know all objects made of steel, they are all altered forms of steel (iron), are just a word of speech, its name is different, in reality

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यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातः स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्॥ ४॥

yathaa somyaikena mritpindena sarvam mrinmayam vijyaatam syaad-vaachaarambhanam vikaaro naamadheyam mrittiketyeva satyam–(4)

yathaa–just as; **somya!**–O modest one! **ekena**–just one; **mrit-pindena**–from lump of earth-clay; **sarvam**–entire; **mrinmayam**–made of clay; **vijyaatam**–what is known; **syaat**–becomes; **vaachaarambhanam**–extension of speech or support (subject matter of speech, elegance of speech); **vikaarah**–(in another form from the original) altered object; **naamdheyam**–called (in reality it does not have a separate entity; it is not different from the original product); **mrittikaa**–clay, earth; **iti eva**–just this; **satyam**–is the original entity (object)–(4)

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातः स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम्॥ ५॥

yathaa somyaikena lohamaninaa sarvam lohamayam vijyaatam syaad-vaachaarambhanam vikaaro naamadheyam lohamityeva satyam–(5)

yathaa–just as; **somya**–O modest child; **ekena**–just one; **lohamaninaa**–from steel-magnet; **sarvam**–all; **lohamayam**–material made of steel; **vijyaatam syaat**–is known; **vaachaarambhanam vikaarah naamdheyam**–known as an alternate to steel (knife, sickle, nail) etc. is just a

steel is the true-substance–(5)

O modest one! just by scratching with a nail one knows about all objects made of lead, they are all an altered form of lead, are object of a mere word of speech, their name is different, in reality lead is the true-substance. O polite one! such is that 'directive'–(6)

Shwetketu replied that my teacher may be unaware of this 'directive' since, had he known, why would he not explain

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luxury of speech; **loham**–steel, iron; **iti eva**–just this; **satyam**–is original–(5)

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातꣳ स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवꣳ सोम्य स आदेशो भवतीति ॥ ६ ॥

yathaa somyaikena nakha-nikrintanena sarvam kaarshnaayasam vijyaatam syaat-vaachaarambhanam vikaaro naamdheyam krishnaaya-samityeva satyamevam-somya sa aadhesho bhavteeti–(6)

yathaa–just as; **somya**–O dear!, **ekena**–one; **nakha-nikrintanena**–by scratching with a nail; **sarvam**–all; **kaarshnaayasam**–object made with lead; **vijyaatam syaat**–becomes known; **vaachaarambhanam vikaarah naama-dheyam**–the altered form of lead (made object) is just a luxury of speech; **krishnaayasam**–lead; **iti eva**–just this (original element); **satyam**–has an entity; **evam**–of this kind; **somya**–O modest one; **sah**–that; **aadheshah**–(of the teacher) mysterious-directive; **bhavati**–happens to be; **iti**–this (father answered)–(6)

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्यैतदवेदिष्यन् कथं मे नावक्ष्यन्निति। भगवाꣳस्त्वेव मे तद् ब्रवीत्विति। तथा सोम्येति होवाच ॥ ७ ॥

na vai noonam bhagwantasta etat-avedishur-yaddhaitad-avedishyan katham mey naa-vakshyanniti. bhagwaan-steveva mey tad braveetwiti. tathaa somyeti hovaacha–(7)

na vai–not; **noonam**–definitely; **bhagwantah**–

to me? However, father, please explain to me! The father said, so be it–(7)

Sixth Chapter—(Second Section)

O modest one! in the beginning of creation it was just 'sat'–that was existent–one, unique, supreme, without a second. Many scholars opine that in the beginning of creation it was just 'asat'–non existent–one, unique. If we accept that 'asat' existed in the beginning of creation, then one has to accept that from 'asat' came 'sat'–(1)

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respected; **tey**–he (my acharya); **etat**–to this; **avedishu**–was aware; **yad**–if; **hi**–because; **etat**–to this; **avedishyan**–had known; **katham**–why; **mey**–to me; **na**–not; **avakshyan**–explain, teach, tell; **iti**–this (is true); **bhagwaan**–respectful you; **tu**–however; **eva**–particularly; **mey**–to me; **tad**–to that; **braveetu**–explain; **iti**–this (Shwetketu requested); **tathaa**–alright; **iti ha uvaach**–(the father) said this–(7)

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्। तद्धैक आहुरसदे-वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत॥ १॥

sad-eva somyeda-magra aaseet-ekam-eva-adwiteeyam. tadhaika aahurasa-deveda-magram aaseedeka-mevaa-dwiteeyam tasmaat-asatah sajjaayata–(1)

sad–who has power; **eva**–percisely; **somya**–O modest son; **idam**–this; **agrey**–earlier (from creation of universe); **aaseet**–was (who held power); **ekam**–just alone; **adwiteeyam**–who has none equal, unique; **tat**–however; **ha**–certainly; **ekey**–many (thinkers); **aahuh**–say, state; **asad eva idam agrey aaseet**–asat (non existence) existed first (from creation of universe); **ekam eva adwiteeyam**–alone just unique; **tasmaat**–that (existent before); **astah**–from non existence; **sad**–this 'sat' (visible, evident universe); **jaayata (ajaayata)**–was created–(1)

However O dear one! how can this happen? How can 'sat' come from 'asat'? This is why it is proper to presume that 'sat' existed in the beginning–one, supreme–(2)

(One supreme–those believing in monism interpret the meaning that he is one, is supreme, but those who believe in dualism interpret that he is the one,–is supreme–that there is none like him. In fact while initiating this topic it is stated that 'sat' existed in the beginning of creation–'asat' did not exist. This meaning of a monist seems more appropriate that he was one, that is 'sat' existed–the intention of the acharya does not seem to get into a dispute of monism-dualism beyond this).

That 'sat'–assuming form of animate energy desired that

कुतस्तु खलु सोम्यैवꣳ स्यादिति होवाच। कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्॥ २॥

kutastu khalu somyaivam syaat-iti hovaacha. kathamasatah sajjaayet-iti. satweva somyed-agram aaseed-ekam-evaa-adwiteeyam–(2)

kutah–from where, how; **tu**–then; **khalu**–with certainty; **somya**–O modest son; **evam**–like this; **syaat**–can happen; **iti ha uvaach**–(father) stated this; **katham**–how; **asatah**–from non-existence; **sat**–real, existent object; **jaayet**–can be born; **iti**–this; **sat tu eva**–sat (existent) alone then; **somya idam agrey aaseet ekam eva adwiteeyam**–O son before creation of universe only one unique power existed–(2)

तदैक्षत बहु स्यां प्रजायेयेति। तत्तेजोऽसृजत। तत्तेज ऐक्षत बहु स्यां प्रजायेयेति। तदपोऽसृजत। तस्माद्यत्र क्व च शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते॥ ३॥

tad-aikshat bahu syaam prajaaye-yeti. tat-tejo-asrijata. tat-teja aikshata bahu syaam prajaaye-yeti. tadapo-asrijata. tasmaadyatra kwa cha shochati swedetey vaa purushas-tejas eva tad-adhyaapo jaayantey–(3)

I may become many, I may be born! it created 'teja'–energy. 'Teja' desired that I may become many (abundant), may be born. It created 'jala'–water. That is why sweat comes out in heat, these 'jalas' are created from 'teja'–(3)

The waters desired that we may become many, they created 'anna'–foodgrain–therefore wherever there is rainfall, abundant anna grows–anna grows only from water–(4)

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tad–that (sat); **aikshat**–desired, perceived; **bahu**–many, from one to many; **syaam**–may become; **prajaayeya**–have offspring, may have a family like; **iti**–this; **tat**–he; **tejah**–to energy, fire; **asrijat**–made, created; **tat tejah aikshat**–that energy observed (desired); **bahu syaam prajaayeya**–may become many from one and run line of succession; **iti**–this; **tad**–he; **apah**–to waters; **asrijat**–created; **tasmaad**–due to that reason; **yattra kwa cha**–wherever; **shochati**–(body) gets warm; **swedatey vaa**–then sweats; **purushah**–man (living beings); **tejasah**–from energy, fire; **eva**–precisely; **tad**–that (in that form); **aapah**–waters; **adhijaayantey**–are born–(3)

ता आप ऐक्षन्त बह्वयः स्याम प्रजायेमहीति। ता अन्नमसृजन्त। तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते॥ ४॥

taa aapa aikshanta bavhayah syaam prajaaye-maheeti. taa annam-asrijanta. tasmaat-yattra kwa cha varshati tadeva bhooyishtham annam bhavatyadbhya eva tadadhyannaadyam jaayatey–(4)

taa–those; **aapah**–waters; **aikshanta**–perceived, desired, thought; **bavhayah**–from one to many; **syaam**–may become; **pra jaayemahi**–have offspring; **iti**–this; **taah**–they; **annam**–to anna (to earth); **asrijanta**–produced; **tasmaat**–due to that reason; **yattra kwa cha**–wherever; **varshati**–rain falls; **bhooyishtham**–abundant; **annam**–anna (food grain); **bhavati**–exists; **adbhyah**–from waters; **eva**–precisely; **tat**–there; **annadyam**–edible foodgrain; **adhijaayatey**–grows–(4)

Sixth Chapter—(Third Section)

Making his idea more clear the father said–teja, jala, anna–energy–water–foodgrain–three seeds are formed with these three elements–andaj, jeevaj, udbhijja, 'andaj'–egg born–which is born form an egg; 'jeevaj'–viviparous–which comes from the membrane enveloping a foetus; 'udbhijja'–which sprouts–which grows splitting the earth–(1)

Furthermore, that 'sat' form conscious energy thought about 'andaj-jeevaj-udbhijja' created from these three divine powers–'teja-jala-anna'–why not enter together with individual soul–jeevatmaa–in these three seeds and expand 'name' and 'form' in the world–(2)

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्यण्डजं जीवजमुद्भिज्जमिति ॥ १ ॥

teshaam khalveshaam bhootaanaam treenyeva beejaani bhavanti-andajam jeevajam-udbhijjam iti–(1)

teshaam–those; **khalu**–definitely; **eshaam**–these; **bhootaanaam**–of living creatures; **treeni**–three; **eva**–precisely; **beejaani**–seed; **bhavanti**–exist; **andajam**–egg; **jeevajam**–viviparous; **udbhijjam**–that which sprouts splitting the earth (trees etc); **iti**–these (three)–(1)

सेयं देवतैक्षत हन्ताहमिमास्तिस्त्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥

seyam deva-taikshata hantaaha-mimaas-tisro devataa anena jeevey-naatmaanaanu-pravishya naamaroopey vyaakara-vaaneeti–(2)

saa–he, that; **iyam**–this; **devataa**–virtuous conscious energy (instrumental, efficient cause); **aikshat**–pondered; **hanta**–then; **aham**–I; **imaah**–these; **tisra**–three (teja, ap, anna–prithivee); **devataah**–to divine objects; **anena**–this; **jeevena aatmanaa**–by means of jeevaatmaa–soul; **anupravishya**–(with the presence of atma) anu (together) after entering; **naamaroopey**–in spoken and speaker form to (the visible world); **vyaakarvaani**–may explain clearly, may expand, spread; **iti**–this–(2)

I may cover objects of the world with three countings–with three figures. In short that 'sat' form conscious energy entered together with jeevaatmaa–individual soul–in the three seeds made by the divine, namely, fire, water, foodgrain of andaj–jeevaj–udbhijja expanded the world of knowledge and form–(3)

In expansion of this world it enveloped three objects–covered three objects. O dear child! understand from me

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति। सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत्॥ ३ ॥

taasaam trivritam trivrita-mekaikaam karvaaneeti. seyam devatemaastisro devataa anenaiva jeevey-naatmanaanu-pravishya naamaroopey vyaakarot–(3)

taasaam–of those gods; **trivritam**–combined with three numbers, to troika; **trivritam**–to troika; **eka+ekaam**–each (status of all three in each object-substance); **karvaani**–engage in, will conduct; **saa iyam devataa**–that this virtuous-god; **imaah tisrah devataah**–to (in) these three gods (teja-jala-anna); **anena eva jeevena aatmanaa anu pravishya**–entering together with this jeevaatmaa (soul) (due to pervading the inner self); **naama-roopey**–to consciousness and image, (perceptible universe) in form of expressible expression; **vyaakarot**–state fully, clarified–(3)

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा नु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति॥ ४ ॥

taasaam trivritam trivritam-ekaikaama-karodyathaa nu khalu somyemaas tisro devataastri-vrittatri-vridekaikaa bhavati tanmey vijaaneeheeti–(4)

taasaam–of those gods; **trivritam trivritam**–to each existent in three numbers; **ekaikaam**–situation (existence) in each; **akarot**–created; **yathaa nu khalu**–and just like; **imaah tisrah devataah**–these three gods; **trivrit trivrit**–existing separately in each of three; **ekaikaa**–existing in one place remaining in each object; **bhavati**–happens; **tat**–that

how these three deities have covered agni-jala-anna and other objects thrice–(4)

Sixth Chapter—(Fourth Section)

This blood-red shade of fire lighting in front is the form of 'teja' (energy), the pure white shade is the form of 'jala' (water), that which is of dark-shade is the form of 'anna' (earth). If these three shields (coverings) of fire are separated, then where does the fire exist? Fire is only for usage of speech and is an altered term of teja-jala-anna. Those three forms are in fact the ultimate reality–(1)

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matter; **mey**–from me; **vijaaneehi**–know; **iti**–this (father said)–(4)

यदग्ने रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्य। अपागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ १॥

yad-agney rohitam roopam tejas-tad-roopam yacchhuklam tadpaam yat-krishnam tad-annasya. apaagaadagney-agnitwam vaachaarambhanam vikaaro naamadheyam treeni roopaaneetyeva satyam–(1)

yad–which; **agneh**–of fire; **rohitam**–red; **roopam**–is form and colour, character; **tejasah**–of energy (deity); **tat**–that; **roopam**–is form; **yat**–which; **shuklam**–white (is form); **tad**–that; **apaam**–of waters (is form); **yat**–which; **krishnam**–dark, black (is form); **tad**–that; **annasya**–of anna (earth) is (form); **apaagaat**–is removed, set aside; **agneh**–from fire; **agnitwam**–perception of fire; **vaachaarambhanam vikaarah naamadheyam**–(the perception of fire image in fire)–the alternation is just for name; **treeni roopaani**–(creators of fire perception) these three forms; **iti+eva**–in this form alone; **satyam**–in reality hold power–(1)

यदादित्यस्य रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्य। अपागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ २॥

Look at this sun. Its blood-red shade is the form of 'teja' (energy), the pure white shade is the form of 'jala' (water), the dark shade is the form of 'anna' (earth). If these shields of the sun are separated, then where does the sun remain? Sun is only for usage of speech and is an altered term of teja-jala-anna. Those three forms are, however, the ultimate reality–(2)

What is the moon? The blood-red colour of the moon is the form of 'teja' (energy), the pure white of 'jala' (water), and dark-colour of 'anna' (earth). If these three coverings

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yadaadityasya rohitam roopam tejasa-tad-roopam yat-shuklam tad-apaam yat-krishnam tad-annasya. aapaagaadaadityaat-aadityatwam vaachaarambhanam vikaaro naamadheyam treeni roopaani ityeva satyam–(2)

yad aadityasya–which of aditya (sun); **rohitam roopam**–is red form and colour, character; **tejasah tad roopam**–that is form of energy; **yat shuklam tad apaam**–which is white (form) that is (form) of waters; **yat krishnam tad annasya**–that black (dark) (form) is the (form of) anna (earth); **apaagaat**–is cleared; **aadityaat**–from sun; **aadityatwam**–perception of sun; **vaachaarambhanam vikaarah naamaadheyam**–(form of sun in sun) alteration is just an extension of speech (in name only); **treeni-roopaani ityeva satyam**–these three forms are truth in reality (powerful)–(2)

यच्चन्द्रमसो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्य। अपागाच्चान्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ ३॥

yacchandramaso rohitam roopam tejasa-tad-roopam yat-shuklam tad-apaam yat-krishnam tad-annasya. apaagaat-chandraat-chandratwam vaachaarambhanam vikaaro naamadheyam treeni roopaani-ityeva satyam–(3)

yat chandramasah–which of moon; **rohitam roopam**–is blood-red form and colour, character; **tejasah**

are separated, then where does moon remain? Moon is only for usage of speech and is an altered term of 'teja'-'jala'-'anna'. Those three forms are in fact the ultimate reality–(3)

The blood-red colour of 'vidyut' (electric charge-lightning) is the form of 'teja' (energy), the pure-white of 'jala' (water); and dark of 'anna'. What is vidyut without these three shields? It is mere usage of speech. Those three forms, however, are the ultimate reality–(4)

Knowing this mystery, senior-eminent householders and vedic scholars of the past used to say, from now on do not

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tad roopam–that is form of energy (real state); **yat shuklam tad apaam**–that bright white form is the form of waters; **yat krishnam**–which is the black (dark) form; **tad annasya**–that form is of anna (earth); **apaagaat**–is cleared; **chandraat**–from the moon; **chandratwam**–the moon form (perception of moon); **vaachaa-rambhanam...satyam**–meaning as mentioned earlier–(3)

यद्विद्युतो रोहितः रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्य। अपागाद्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्॥ ४॥

yad-vidyuto rohitam roopam tejasa-tad-roopam yat-shuklam tad-apaam yat-krishnam tad-annasya. apaagaat-vidyuto vidyutwam vaachaarambhanam vikaaro naamadheyam treeni roopani-ityeva satyam–(4)

yad-vidyutah rohitam roopam–that form of lighting which is red; **tejasah tad roopam**–that is the character of energy; **yat shuklam tad apaam**–that form of white is the character of waters; **yat krishnam**–that which is black; **tad annasya**–that is the character of anna; **apaagaat**–is removed; **vidyutah**–from lightning; **vidyut-twam**–the character of lightning; **vaachaarambhanam.....satyam**–meaning as before–(4)

एतद्ध स्म वै तद्विद्वाः स आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति। ह्येभ्यो विदांचक्रुः॥ ५॥

say that anything is unheard or unknown in the world. All objects and substances in the world are made with the meeting (mixing) of these three, knowing them means knowing every thing–(5)

That which is somewhat red, should be understood as form of 'teja'; which is seen as somewhat white, should be

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etad-sma-vai tad vidwaan sa aahuh poorvey mahaa-shaalaa mahaa-shrotriyaa na no-adya kashchanaashrutam-amatam-avijyaatam udaaharishyateeti. hyebhyo vidhaan-chakruh–(5)

etad ha vai tad–to that this (knowledge); **vidwaansah**–who know; **aahuh sma**–used to say; **poorvey**–distant past, ancient; **mahaashaalaah**–eminent householders; **mahaashrotriyaah**–great vedic scholars; **na**–never; **nah**–for us, amongst us; **adya**–today; **kashchana**–any individual; **ashrutam**–not aware of ancient learning; **amatam**–not having reflected or meditated upon; **avijyaatam**–not having known well (is real nature, like this); **udaaharishyati**–will say, will speak as an example; **hi**–because; **ebhyah**–these (from characters); **vidaanchakruh**–(they) had perceived–(5)

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदांचक्रुर्यदु शुक्लमिवाभूदित्यपाᳪरूपमिति तद्विदांचक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदांचक्रुः ॥ ६ ॥

yadu rohit-miwaa-booditi tejas-tad-roopam-iti tad-vidaan chakru yadu shuklamiva-abhoodityapaam roopam-iti tad-vidaan chakru yadu krishnamiva-abhootyannasya roopam-iti tad-vidwaan-chakruh–(6)

yat u–whatever; **rohitam iva**–somewhat red; **abhoot**–existed; **iti**–however; **tejasah tad roopam**–is that form of energy; **iti**–as such; **tad**–to that; **vidaanchakruh**–perceived, understood; **yad u shuklam iva abhoot**–if it is somewhat white; **iti**–as such; **apaam roopam iti tad vidaanchakruh**–perceived this as characteristic of waters; **yad u**–if however; **krishnam iva abhoot**–happened to be somewhat black; **iti**–to such; **annasya roopam iti tad vidaanchakruh**–is the

understood as form of 'jala', which is seen as some-what dark should be understood as form of 'anna'–(6)

That which seems to be somewhat unknown must be a combination of these three divinities–they understood this. O Shwetketu, just as I have told you in 'brahmaand'–macrocosm, so will I tell you in the human body, that is in 'pind'–microcosm, how an object (substance–matter) is made with combination–harmony of three shields, meaning 'anna-jala-teja'–(7)

Sixth Chapter—(Fifth Section)

Take 'anna' first. After eating, 'anna' is distributed in three parts. Its gross substance becomes excreta, mid matter

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form of anna (earth); perceive it as such–(6)

यद्वविज्ञातमिवाभूदित्येतासामेव देवतानाः समास इति तद्विदांचक्रुर्यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥

yad vijyaatamiva-aabhoodit ye-taasaam-eva devataanaam samaasa iti tad-vidwaan-chakrur-yathaa nu khalu somye-maastisro devataah purusham praapya trivrit-trivride-kaikaa bhavati tanmey vijaaneeheeti–(7)

yad u–and which; **avijyaatam iva**–somewhat unknown, unclear; **abhoot**–was; **iti**–just (then); **etaasaam**–these; **devataanaam**–of gods; **eva**–precisely; **samaasah**–mixing together, combined, together (is form); **iti**–like this; **tad**–to that; **vidaanchakruh**–knew; **yathaa nu khalu**–in a way in which; **somya**–O dear son; **imaah**–these; **tisrah**–all three (energy, water, anna–earth); **devataah**–(in brahmand-macrocosm) gods; **purusham**–to human body; **praapya**–obtaining, reaching (purusham praapya–in human body); **trivrit-trivrit**–which assumes three-three forms; **ekaikaa**–one-one; **bhavati**–exists; **tat**–that; **mey**–my (from me); **vijaaneehi**–may know; **iti**–like this (the father stated)–(7)

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्माः सं योऽणिष्ठस्तन्मनः ॥ १ ॥

flesh, and subtle matter becomes 'mind'–(1)

'Waters' after drinking also are divided in three parts. Its gross matter becomes urine, mid-matter becomes blood, and subtle matter becomes 'praan'–(2)

Invigorating substances like ghee-butter etc. are divided in three parts after eating. Its gross matter becomes bone,

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annam-ashitam tredhaa vidheeyatey tasya yah sthavishtho dhaatu-tat-pureesham bhavati yo madhyamas-tanmaansam yo-anishthah-tanmanah–(1)

annam–anna; **ashitam**–consumed; **tredhaa**–of three types, in three forms; **vidheeyatey**–is done (becomes); **tasya**–of that; **yah**–which; **sthavishthah**–more gross; **dhaatuh**–part, portion; **tat**–that; **pureesham**–excreta; **yah**–which; **madhyamah**–of middle (neither gross nor subtle); **tat**–that; **maansam**–flesh (becomes); **yah**–that; **anishthah**–which is very subtle; **tat**–that; **manah**–mind (becomes)–(1)

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥ २ ॥

aapah peetaah-tredhaa vidheeyantey taasaam yah sthavishthah dhaatu-tanmootram bhavati yo madhyamastallohitam yo-anishthah sa praanah–(2)

aapah–waters; **peetaah**–which have been consumed (intake); **tredhaa vidheeyantey**–become of three types; **taasaam**–to those (waters); **yah sthavishthah dhaatuh**–which is more tangible–gross part; **tat**–that; **mootram**–urine; **bhavati**–becomes; **yah madhyamah**–that which is of middle (part) in between; **tat**–that; **lohitam**–(becomes) blood; **yah**–which; **anishthah**–is very fine–subtle; **sah praanah**–is breath (inhale-exhale)–(2)

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥ ३ ॥

tejoshitam tredhaa vidheeyatey tasya yah sthavishtho dhaatus-tad-asthi bhavati yo madhyamah sa majjaa yo-anishthah saa vaak–(3)

mid- matter becomes marrow (of bone) and subtle matter becomes 'speech'–(3)

For this very reason O dear son! 'mind' is made from anna, 'praan' from water, and 'speech' is made from strength–energy. Shwetketu said, father, could you please explain this again. Very well, said the father–(4)

Sixth Chapter—(Sixth Section)

O dear! when yogurt is churned, then its finer part comes

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tejah–strength-energy; **ashitam**–consumed; **tredhaa vidheeyatey**–is (becomes) of three types; **tasya yah sthavishthah dhaatuh**–its excessive gross part (substance, element); **tad**–that; **asthi**–bone; **bhavati**–is (become); **yah madhyamah**–which is the mid (between) part; **sah**–that; **majjaa**–(becomes) is marrow; **yah anishthah**–which is excessively subtle–fine; **saa**–that; **vaak**–speech (becomes)–(3)

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥

annamayam hi somya mana aapomayah praanas-tejo mayee vaag-iti bhooya eva-maa bhagwaan-vijyaapa-yatwiti tathaa somyeti hovaacha–(4)

annamayam–made of anna, dependent on anna; **hi**–precisely; **somya**–O dear!; **manah**–is mind; **aapomayah**–water formed, dependent on water; **praanah**–is breath (life); **tejomayee**–built on strength, dependent on strength, energy; **vaag**–is speech; **iti**–this (explained); **bhooyah eva**–again and more; **maa**–to me; **bhagwaan**–you; **vijyaapayatu**–please make me understand; **iti**–this (said Shwetketu), **take**–very well!; **somya**–dear one with good disposition; **iti ha uvaach**–said thus (father)–(4)

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तत्सर्पिर्भवति ॥ १ ॥

dadhnah somya mathyamaansya yo-animaa sa oordhwah samudheeshati tat-sarpi-bhavati–(1)

up, that becomes butter–(1)

In just the same way, dear! when anna is consumed, then its finer part which comes up, that becomes 'mind'–(2)

And in a similar manner, dear one! when water is taken in, then its finer portion which comes up, that becomes 'praan'–life–(3)

And, similarly, O dear one! when energy giving items like ghee-butter etc. are consumed, then their finer portions

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dadhnah–of curd-yogurt; **somya**–O dear; **mathyamaanasya**–while churning; **yah**–which; **animaa**–is the fineness (minute part); **sah**–that; **oordhwah**–top, upwards; **samudeeshati**–comes up, reaches on surface; **tat**–that; **sarpih**–ghee; **bhavati**–becomes–(1)

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति तन्मनो भवति॥ २ ॥

evam-eva khalu somyaannasya-ashyamaanasya yo-animaa sa oordhwah samudeeshati tanmano bhavati–(2)

evam eva khalu–just in this manner; **somya**–O son Shwetketu; **annasya**–of anna; **ashyamaanasya**–while eating, while enjoying–experiencing; **yah animaa**–that which is minute (finer part); **sah oordhwah samudeeshati**–that comes on the surface; **tat**–that; **manah**–mind; **bhavati**–becomes–(2)

अपाः सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति स प्राणो भवति॥ ३ ॥

apaam somya peeyamaanaanaam yo-animaa sa oordhwah samudeeshati sa praano bhavati–(3)

apaam–of waters; **somya**–O modest one!; **peeyamaanaanaam**–having sipped, taken in; **yah animaa**–which is the finer part; **sah oordwah samudeeshati**–that comes on surface; **sah praanah bhavati**–that is praan–(3)

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति सा वाग्भवति॥ ४ ॥

that come on the surface, that becomes 'speech'–(4)

This is the very reason O dear one! mind is 'annamay'– is made from anna, relies on anna; praan is 'aapomay'–is made from water, is dependent on water; and speech is 'tejomayee'–is made from energy, is dependent on energy. Shwetketu said, father, please explain this more clearly. Father said, very well–(5)

Sixth Chapter—(Seventh Section)

O modest child! this human consists of sixteen limbs (sections). If you do not eat food for fifteen days, but keep drinking water to full capacity, then due to drinking water

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tejasah somyaashya-maanasya yo-animaa sa oordhwah samudeeshati saa vaag-bhavati–(4)

tejasah–of energy, strength; **somya**–O modest son; **ashyamaanasya**–consumed, eaten; **yah animaa**–which is the subtle matter; **sah oordhwah samudeeshati**–that comes on the surface; **saa vaag bhavati**–that is speech–(4)

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति। भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच॥ ५ ॥

annamayam hi somya mana aapomayah praanastejomayee vaag-iti. bhooya eva maa bhagwaan-vijyaapayatwiti tathaa somyeti hovaach–(5)

annamayam–made from anna, dependent on anna; **hi**–precisely; **somya**–O dear one!; **manah**–(is) mind; **aapomayah**–made from water, dependent on water; **praanah**–(is) praan; **tejomayee**–made from energy, dependent on energy; **vaag**–(is) speech; **iti**–this (the father explained); **bhooyah eva maa bhagwaan vijyaapayatu**–however please explain to me better than this; **iti**–this (the son said); **tathaa**–very well; **somya**–O son; **iti ha uvaach**–like this (further) counselled–(5)

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माऽशीः काममपः पिबापोमयः प्राणो न पिबतो विच्छेत्स्यत इति॥ १ ॥

praan will not fail–since praan depends on water–(1)

Shwetketu did not eat for fifteen days. Coming back to his father he spoke, father, tell me, what should I do now? Father said, repeat the mantras of rik-yaju-saam. Shwetketu replied, I cannot recall in my mind, I cannot remember–(2)

The father remarked, dear son! Just as a spark as small

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shodashkalah somya purushah pancha-dashaahaani maa-asheeh kaamam-apah pibaapo-mayah praano na pibato vicchhetasyata iti–(1)

shodashkalah–(praan etc) which has sixteen accomplishments (limbs, parts); **somya**–O dear!; **purushah**–(is) embodied individual soul; **panchadash**–fifteen; **ahaani**–up to days; **maa**–do not; **asheeh**–eat food; **kaamam**–according to desire; **apah**–water; **piba**–drink; **apomayah**–water formed; **praanah**–praan; **pibatah**–(water) who drinks; **na vicchhe-tasya-tey**–will not abandon–leave (leave body); **iti**–this, like this–(1)

स ह पञ्चदशाहानि नाऽऽशाथ हैनमुपससाद। किं ब्रवीमि भो इत्यृचः सोम्य यजूꣳषि सामानीति स होवाच। न वै मा प्रतिभांति भो इति॥ २॥

sa ha panchadashaahaani naa-shaatha hainam-upasasaada. kim braveemi bho iti-richah somya-yajoonshi saamaaneeti sa hovaacha. na vai maa pratibhaanti bho iti–(2)

sah ha–he (Shwetketu); **panchadaṣh ahaani**–till fifteen days; **na**–did not; **aasha**–eat; **atha ha**–and after this; **enam**–to (his father) him; **upsasaada**–came and sat, came near; **kim**–what; **braveemi**–should I say; **bhoh**–O (father); **iti**–like this (spoke); **richah**–to richas; **somya**–dear one; **yajoonshi**–to mantras of yajurveda; **saamaani**–to saamveda mantras; **iti**–like this; **sa ha uvaacha**–he said; **na vai**–however do not; **maa**–to me; **pratibhaanti**–occur, recollect; **bhoh**–O father; **iti**–(said) like this–(2)

तꣳहोवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवꣳसोम्य ते षोडशानां कलानामेका कलाऽतिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशान॥ ३॥

as a glow-worm left out of a blazing fire cannot burn a heap of mass bigger than itself, O dear one! from your sixteen divisions only one is remaining, that is why you are not able to recall the Vedas. Now eat and come back–(3)

You will now grasp what I have preached you. Shwetketu had food. Came to the father. Now he answered all whatever

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tam hovaacha yathaa somya mahato-abhyaa-hitasyaiko-angaarah khadyo tamaatrah parishishtah syaattena tato-api na bahu dahedevam somya tey shodashaanaam kalaanaam-ekaa kalaa-atishishtaa syaat-tayai-tarhi vedaanna-anubhavasyashaana–(3)

tam ha uvaacha–(the father) spoke to him (son); **yathaa**–just as; **somya**–O dear one; **mahatah**–large; **abhyaahitasya**–of radiant (fire); **ekah**–one; **angaarah**–spark; **khadyot-maatrah**–equal to (the light) of a glow-worm; **parishishtah**–which remains; **syaat**–is there; **tena**–from that (spark); **tatah**–with that; **api**–also (slightly bigger); **bahu**–of many, of large; **na**–cannot; **dahet**–burn; **evam**–similarly; **somya**–O dear; **tey**–your;, **shodashaanaam**–(praan etc.) sixteen; **kalaanaam**–in accomplishments (sections); **ekaa kalaa**–one part; **atishishtaa**–remaining left; **syaat**–be; **tayaa**–due to that; **etarhi**–at this time; **vedaan**–to Vedas; **na**–cannot; **anubhavasi**–perceive, know; **ashaan**–you eat food–(3).

अथ मे विज्ञास्यसीति स हाशाथ हैनमुपससाद। तः ह यत्किंच पप्रच्छ सर्वः ह प्रतिपेदे ॥ ४ ॥

atha mey vijyaasyaseeti sa haashaatha hainamu-pasasaada, tam ha yat-kincha papracchha sarvam ha prati-pedey–(4)

atha–and now; **mey**–to my word; **vijyaasyasi**–will know; **iti**–this (said); **sah ha**–and he; **aasha**–had food; **atha**–thereafter; **ha enam upsasaada**–came and sat near him (his father); **tam ha**–from him (Shwetketu); **yat kincha**–whatever; **papracchha**–asked, enquired; **sarvam ha**–to all

his father enquired. Thereafter, the father said–(4)

O dear child! just as a spark as big as a glow-worm is left out of a large blazing fire, and it is again blazed with straw, then it burns up a heavy pile greater than itself–(5)

In a similar manner, dear one! out of your sixteen accomplishments (part), one remained. That was lit from

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(that); **pratipedey**–answered, affirmed–(4)

तꣳहोवाच यथा सोम्य महतोऽभ्याहितस्यैकमंगारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥ ५ ॥

tam hovaacha yathaa somya mahato-abhyaahitasyaikam-angaaram khadyotamaatram parishishtam tam trinairupa samaadhaaya praa jwalayettana tato-api bahu dahet–(5)

tam ha uvaacha–to him (son) he (father) said; **yathaa**–just as; **somya**–O dear child!; **mahatah**–large; **abhyaahitasya**–of blazing (fire); **ekam**–one; **angaaram**–spark; **khadyotamaatram**–equal to a glow-worm; **parishishtam**–left out, remaining; **tam**–to that; **trinaih**–by means of straws; **upasamaadhaaya**–kindling, lighting; **praajwalayet**–flame it; **tena**–from that; **tatah**–with that pile; **api**–also; **bahu**–to abundant, excessive; **dahet**–burns–(5)

एवꣳसोम्य ते षोडशानां कलानामेका कलाऽतिशिष्टाभूत्साऽन्नेनोप-समाहिता प्राज्वालीत्तयैतर्हि वेदाननुभवस्यन्नमयꣳ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥ ६ ॥

evam somya tey shodashaanaam kalaanaam-ekaa kalaa-atishishtaa-bhootsaa-anneynopa-samaahitaa praajwaaleet-tayai-tarhi vedaan-anubhavasya-annamayam hi somya mana aapomayah praanastejomayee vaagiti taddhaasya vijajyaaviti vijajyaaviti–(6)

evam–in this way; **somya**–O dear!; **tey shodashaanaam kalaanaam ekaa kalaa atishishtaa abhoot**–out of your sixteen accomplishments (parts) one was left; **saa**–that (part);

anna and thereafter it glowed and thus you once again remembered the Vedas. Therefore, the mind is 'annamay', praan is 'jalmay' and speech–'vaanee' is 'tejomayee'. Listening to this from the father, Shwetketu understood the subject matter, well understood–(6)

Sixth Chapter—(Eighth Section)

(Father's sermon to Shwetketu about 'tat-twamasi', from 8 to 16 Section)

After delivering a sermon of 'sadevedamagra aaseet', Uddaalak Aaruni again spoke to his son Shwetketu and said, O dear son! understand from me about conclusion of a

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annena–from anna; **upsamaahitaa**–kindled, inflamed; **praajwaaleet**–awakened, illuminated; **tayaa**–with that (part); **etarhi**–this time; **vedaan anubhavasi**–could perceive (remember) the vedas; **annamayam hi somya manah**–O son the mind is annamay (harmonises with anna); **apomayah pranah**–praan harmonises with water; **tejomayee vaag**–speech harmonises with lustre; **iti**–like this; **tad ha**–to that (counsel or statement); **asya**–from him (father); **vijajyou**–(Shwetketu) understood, perceived; **iti**–this; **vijajyou iti**–grasped this (repetition out of respect, and signifies end of section)–(6)

उद्दालको हाऽऽरुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति। यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति स्वमपीतो भवति तस्मादेनꣳ स्वपितीत्याचक्षते स्वꣳ ह्यपीतो भवति॥ १॥

uddaalako haa-aarunih shwetketum putram-uvaacha swapnaantam mey somya vijaanee-heeti. yatrai-tat-purushah swapiti naama sataa somya tadaa sampanno bhavati swam apeeto bhavati tasmaad-enam swapitee-tyaachakshatey swam hi-apeeto bhavati–(1)

uddaalakah ha aarunih–Uddaalak son of Arun; **shwetketum putram uvaacha**–spoke to Shwetketu (his) son; **swapnaantam**–end (result) of dream, to a state of

dream, that is a state of complete unconsciousness. When we talk about man in a state of 'swapiti'–to be in deep sleep–then he unites with 'sat', that is brahm (all pervading spirit of the universe); reaches to 'swa'–to his own real innate form. For this very reason we call this 'swapiti' because at that time he is in 'swa' that is he is engrossed in his own self–(1)

Just as a bird tied to a string flies in all directions but finding no refuge comes back and takes shelter to where it is

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complete unconsciousness; **mey**–from me; **somya**–O modest son; **vijaaneehi**–understand, know; **iti**–this (said); **yattra**–where, in which state; **etat+purushah**–this atma incarnate, embodied; **swapiti naam**–sleeps; **sataa**–from true virtuous (brahm); **somya**–O dear; **tadaa**–then; **sampannah**–united (engrossed–immersed); **bhavati**–becomes; **swam**–(immersed with brahm) in (own form) self; **apeetah (api+itah)**–engrossed, attained; **bhavati**–becomes; **tasmaat**–with that reason; **enam**–to this jeevaatma (soul); **swapiti**–'swapiti'; **iti**–like this; **aachakshatey**–is said; **swam hi**–because to self (own form); **api+itah**–attained, engrossed; **bhavati**–becomes–(1)

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनꣳहि सोम्य मन इति ॥ २ ॥

sa yathaa shakunih sootrena prabaddho disham disham patitwaa-anyatraayatanam-alabdhwaa bandhan-mevo-pashrayata evam-eva khalu somya tanmano disham disham patitwaa-anyatra-aayatanam-alabdhwaa praana mevo-pashrayatey praana bandhanam hi somya mana iti–(2)

sah–that; **yathaa**–just as; **shakunih**–a bird; **sootrena**–with string, thread, cord; **prabaddhah**–tied; **disham disham**–in every direction; **patitwaa**–flying; **anyatra**–another place; **aayatanam**–shelter, to base; **alabdhwaa**–not finding; **bandhanam**–to the post where tied;

tied, similarly, dear one! the mind flies in various directions and finding no shelter takes support of praan in a state of deep sleep–because praan alone is that shaft which binds the mind. This praan is his 'sat' form or 'swa' form in which jeeva reaches at the time of deep sleep–(2)

The father said furthermore, dear one! understand from me real nature of hunger and thirst. First the rishi speaks about 'hunger'–dear one! when we say that a man is hungry, this means that waters are taking that anna away which has

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upashrayatey–takes shelter (sits on it); **evam eva khalu**–in a similar manner; **somya**–O modest son!; **tat manah**–that mind; **disham disham**–in every direction; **patitwaa**–flying; **anyatra aayatanam alabdhwaa**–not finding shelter anywhere; **praanam eva**–of praan (atma) alone; **upashrayatey**–takes shelter (this is his dream in sleep); **praan-bandhanam**–the praan-like (atma) bond; **hi**–alone; **somya**–O dear son; **manah**–is the mind; **iti**–this (imparted knowledge)–(2)

अशनापिपासे मे सोम्य विजानीहीति। यत्रैतत्पुरुषोशिशिषति नामाप एव तदशितं नयन्ते। तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति। तत्रैतच्छुङ्गमुत्पतितः सोम्य विजानीहि नेदममूलं भविष्यतीति ॥ ३ ॥

ashanaapipaasey mey somya vijaaneeheeti. yatrai-tat purushoshishishati naamaapa eva tad shitam nayantey. tad-yathaa gonaayo-ashvanaayah purushnaaya ityevam tadapa aachakshatey ashnaayeti. tattra-etat-shungam-utpatitam somya vijaaneehi nedam-moolam bhavishyateeti–(3)

ashanaa-pipaasey–to both hunger and thirst; **mey**–from me; **somya**–O dear one; **vijaaneehi**–understand; **iti**–this (also said); **yattra**–where, in which state; **etat+purushah**–this atma incarnate; **ashishishati naama**–desires to eat, is hungry; **aapah**–water; **eva**–alone; **tad**–that; **ashitam**–to consumed anna; **nayantey**–(anna being in liquid

been consumed. The eaten substance reaches the body in fluid form that is in the water form. Since the work of water is to reach anna in all parts of the body, therefore, water is called 'ashnaaya'. 'Ash' means food, 'naay' means 'that carries'–carrier. Exactly as a milk-man is called 'go-naay', a horse keeper is called 'ashva-naay', an army chief is called 'purush-naay'. When water reaches anna in all places in the body, then with that very anna–sprouts in the form of a body. Dear one! the matter which has to be pondered about is whether this body is without a source, origin, cause–without a root (base or origin)?–(3)

However, where can the primary source of body be without anna? For instance considering the body as sprout,

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form in body) carry; **tad yathaa**–however just as; **go-naayah**–the milkman who has a cow; **ashva-naayah**–charioteer, who has a horse; **purushnaay**–army-chief, who leads men; **iti**–these (words are used); **evam**–similarly; **tad+apah**–to those waters (liquids); **aachakshatey**–is said; **ash+naayaa**–carrier 'water' of food; **iti**–like this (with this name); **tattra**–in that situatiom, **etat**–this (bodily form); **shungam**–to sprout; **utpatitam**–revealed, evident, .risen; **somya**–dear one; **vijaaneehi**–understand that; **na**–will not; **idam**–this sprout (similar to body); **amoolam**–without root, baseless; **bhavishyati**–will be; **iti**–this (understand)–(3)

तस्य क्व मूलः स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ। तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ। सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

tasya kva moolam syaad-anyattra-annaadevam-eva khalu somyaannena shunge-naapo moola manvicchhaadbhih somya shungena tejo moolam-anvicchha. tejasaa somya shungena sanmoolam-anvicchha. sanmoolaah somyemaah sarvaah prajaah sadaa-yatnaah sat-pratishthaah–(4)

tasya–of that (sprout in the form of body); **kva**–where;

then its origin is anna; in that manner considering anna as sprout, then what would be its origin? The origin of anna is water! Just as the origin of anna is water, in that manner consider water as sprout then what would be its origin? The origin of water is energy (that is why electricity is generated from a water-fall). Just as energy is the source of water, in that manner if energy is considered as sprout, that what would be its origin? The source of energy is 'sat' (the ultimate being) dear son! O son, 'sat' is the origin of this entire universe of living beings, its abode is 'sat', its establishment is 'sat'–(4)

The rishi now talks on 'thirst' after reaching from hunger to 'sat'–O dear son! when we talk about a man that he is

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moolam–root, base (place of origin); **syaat**–can be; **anyattra**–another place, apart from; **annaat**–from anna; (annaad anyattra–apart from anna); **evam eva khalu**–in the same way; **somya**–dear one; **annena shungena**–from sprout in the form of anna; **aapah**–to water; **moolam**–(of anna) base; **anvicchha**–search, investigate; **adbhih**–having appearance of water; **scmya**–dear one; **shungena**–from sprout; **sat**–to sad (brahm–power from which this universe originates); **moolam**–(of energy) source, origin (place of origin); **anvicchha**–understand; **sanmoolaah**–originates from 'sat'; **imaah**–these; **sarvaah**–all; **prajaah**–are objects created; **sad+aayatnaah**–'sat' alone is their support (shelter); **sat+pratishthaah**–these are precisely established in 'sat' alone–(4)

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते। तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति। तत्रैतदेव शुङ्गमुत्पतितः सोम्य विजानीहि नेदममूलं भविष्यतीति॥५॥

atha yatra-etat-purushah pipaasati naama teja eva tatpeetam nayatey. tadyathaa gonaaya-ashvanaayah purushnaaya ityevam tatteja aachashta udanyeti. tattraitad-eva shungam-utpatitam somya vijaaneehi nedama-moolam bhavishyateeti–(5)

thirsty, it means that the water he had consumed is being taken away by energy, fire is drying it. Since the job of drying water is of energy, therefore energy is called 'udanyaa', 'udanyaa' means 'thirst'–'udan' (udak) means water, 'nay' means carrier. Similarly just as a milkman is called 'go naay', horse keeper is called 'ashva-naay', and army chief is called 'purush-naay', in that manner 'udanyaa' that is 'udan-naay' is called thirst. When energy absorbs water from the body, then the need for water arises, with that water, body having the form of sprout originates, Dear one, the problem that has to be pondered is whether this body having the appearance of sprout is without origin without root?–(5)

Then, where the origin or cause of body be without water? For instance if body is considered as sprout, then its

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atha–and; **yattra**–in which (state); **etat+purushah**–this (embodied) atma; **pipaasati naama**–experiences thirst; **tejah eva**–energy alone; **tat**–that; **peetam**–to consumed water; **nayatey**–carries, takes (dries); **tadyathaa gonaayah ashvanaayah purushnaayah iti**–then just as go-naay, ashva-naay, and purush-naay these (are adjectives, attributes); **evam**–similarly; **tat**–that (which carries, which dries); **tejah**–to energy; **aachashtey**–speaks, calls; **udanyaa**–udanyaa (which takes away water); **iti**–this (with name); **tattra**–that place, there; **etad eva**–this (energy) alone; **shungam**–to sprout (subject of curiosity, enquiry); **utpatitam**–originate, risen, springs up; **somya**–O dear; **vijaaneehi**–know (that); **na**–never; **idam**–this (energy); **amoolam**–without root (place of origin); **bhavishyati**–will be; **iti**–this (know, understand)–(5)

तस्य क्व मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजोमल-मन्विच्छ। तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ। सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः। यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम्॥ ६॥

origin is water, in that manner water be considered as sprout, then what is its origin? Energy is the cause of water. Just as origin of water is energy, in that manner energy be considered as sprout, that what is its origin? Origin of 'energy', dear one! is 'sat'. The origin of this entire universe of living beings is 'sat', its refuge is 'sat', its status is 'sat'. In this manner holding the strings of 'hunger' and 'thirst' we reach near 'sat'. Dear child! as has been said earlier, beginning from 'sat'–anna–water–energy–these three objects of worship develop and create a human being–purusha; at the time of death this order

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tasya kwa moolam syaat-anyattra-adbhyah adbhih somya shungena tejo-mala-manvicchha. tejasaa somya shungena sanmoola-manvicchha. sanmoolaah somyemaah sarvaah prajaah sadaayatanaah satpratishthaah. yathaa nu khalu somye-maastisro devataah purusham praapya trivrit-trivridekaikaa bhavati taduktam purastaa deva bhavatyasya somya purushasya prayato vaang-manasi sampadyatey manah praaney pranastejasi tejah parasyaam devataayaam–(6)

tasya kwa moolam syaat–where can be its origin (source, cause, root, basis) (place of birth); **anyatra adbhyah**–apart from waters; **adbhih somya shungena tejah moolam anvicchha**–O dear one! understand the origin of energy (of water) from the sprout appearing in the nature of water; **tejasaa somya shungena sat moolam anvicchha**–O dear one! from sprout in the shape of energy (support), to sat (brahm-power) know as cause (place of birth); **sanmoolaah.... sat-pratishthaah**–meaning as before; **yathaa nu khalu**–just as, however; **imaah**–these; **tisrah**–(anna-water-energy) all three; **devataah**–objects of worship; **purusham**–to embodied atma; **praapya**–finding (coming in the human body); **trivrit-trivrit**–separately present of three numbers; **ekaikaa**–one-one in each object; **bhavati**–becomes; **tad**–that; **uktam**–have said, have explained; **purastaad**–earlier; **eva**–precisely; **bhavati**–happens; **asya**–this; **somya**–O dear

is reversed–speech lapses in mind (it stops talking), mind lapses in praan (it cannot mentally grasp anything), praan lapses in energy (it begins to be lifeless), and energy lapses in that supreme divinity 'sat'–(6)

What (who) is 'sat' that ultimate divine object of worship? He is not apparent he is 'animaa'–is most subtle; all this gross-body is the body of that very subtle one; this gross body is not real, he is ultimate reality, he is atma–O Shwetketu–'tatwamasi'–you, that is your atma is 'tattva' life principle–(supreme spirit) meaning is 'sat', your body is not a real object. That is, 'tattwamasi'–'you are he'–you are 'sat' like him–not 'asat'

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one!; **purushasya**–(embodied) of atma; **prayatah**–of one who is dying; **vaag**–speech; **manasi**–in mind; **sampadyatey**–is united (lapses); **manah**–mind; **praanah**–in praan (lapses); **praanah**–praan; **tejasi**–in energy (lapses); **tejah**–energy **parasyaam**–supreme; **devataayaam**–(sat–ultimate being, form, nature) in object of worship (lapses)–(6)

स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत्सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान् विज्ञापयत्विति। तथा सोम्येति होवाच॥ ७॥

sa ya esho-animaitad-aatmyamidam sarvam tat satyam sa aatmaa tatwamasi shwetketo iti. bhooya eva maa bhagwaan vijyaapayatwiti. tathaa somyeti hovaacha–(7)

sah yah–that which (who); **eshah**–this; **animaa**–atom, is subtle of the subtle; **etadatmyam**–endowed with atma; **idam**–this perceptible inanimate world; **sarvam**–entire; (**etadaatmyam idam sarvam**–this most subtle supreme atma is pervasive in this perceptible inanimate world); **tat**–that alone (infinitesimally small); **satyam**–is sat; **sah**–that (infinitesimally small and sat alone); **aatmaa**–is supreme–atma; **tat**–that (who is established with this atma); **twam**–you (atma) as well; **asi**–are; (tat twam asi–that supreme being brahm is pervasive in you as well) or **tatwam asi**–you are the identity of basic principle or you are also existent reality; **shwetketo**–O Shwetketu; **iti**–this (father) explained;

(unreal). Shwetketu said, reverent Sir! please explain this mystery to me once again. The father replied, so be it–(7)

(The rishi says that hunger and thirst are such phenomena which affect everyone. If one ponders on this even while holding on to them, man reaches this conclusion that their cause is also 'sat'. Hunger–thirst is not 'sat', what is behind this, what is its cause–that is 'sat').

Sixth Chapter—(Ninth Section)

O dear one! just as honey-bees make honey, drawing juices from various fruit trees creating one juice out of many juices–(1)

Those juices after reaching the honeycomb cannot discriminate whether it is from a particular tree, in the same way,

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bhooyah..... hovaacha–meaning as before–(7)

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति, नानात्ययानां वृक्षाणाꣳ रसान्समवहारमेकताꣳ रसं गमयन्ति ॥ १ ॥

yathaa somya madhu madhukrito nististhanti, naanaatya-yaanaam vrikshaanaam rasaan-samava-haaramekataam rasam gamayanti–(1)

yathaa–just as; **somya**–O dear son; **madhu**–to honey; **madhukritah**–honey-bees; **nistishthanti**–readily collect; **naanaatya yaanaam**–of various distances or directions (of different kinds); **vrikshaanaam**–of trees; **rasaan**–to juices; **samvahaaram**–after collecting, bringing; **ekataam**–of common appearance; **rasam**–to juice; **gamayanti**–cause to obtain (make)–(1)

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥ २ ॥

tey yathaa tattra na vivekam labhantey-amushyaaham vrikshasya raso-asmi-mushyaaham vrikshasya raso-asmi-tyeva-meva khalu somyemaah sarvaah prajaah sati sampadya na viduh sati sampadyaamah iti–(2)

tey–those (juices); **yathaa**–just as; **tattra**–in that

dear one, all these living beings after reaching in 'sat' do not perceive that they have arrived in 'sat' (existent reality)–(2)

They remain the same as they are here as leopard, lion, wolf, bear, insect, moth, stinging fly, mosquito etc.–just as the juice of different trees looses its character in honey; in that manner these living beings do not loose their character (form, nature) reaching in 'sat'–and again are reborn in different appearances. Would it not be good that jeeva (living being) like juice in honey looses itself in 'sat', instead of considering different forms as its own, may consider its 'sat' form as its own–(3)

(collection); **na**–do not; **vivekam**–distinguish; **labhantey**–find; (vivekam na labhantey–cannot discriminate); **amushya**–a certain; **aham**–I; **vrikshasya**–of tree; **rasah**–juice; **asmi**–am; **amushya aham vrikshasya rasah asmi**–I am the juice of a certain tree; **iti**–like this; **evam eva**–in this manner precisely; **khalu**–however; **somya**–O dear child; **imaah sarvaah prajaah**–all these living beings; **sati**–in sat (creator of universe divine brahm); **sampadya**–after attaining; **na viduh**–do not know, are unaware (that); **sati**–in sat; **sampadyaamahey**–we all have attained, are immersed in him; **iti**–like this–(2)

त इह व्याघ्रो वा सिंःहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंःशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति ॥ ३ ॥

ta iha vyaaghro vaa singho vaa vriko vaa varaaho vaa keeto vaa patango vaa dansho vaa mashako vaa yadyad bhavanti tadaa bhavanti–(3)

tey–they, living beings; **iha**–here, in this loka; **vyaaghra vaa**–leopard; **singhah vaa**–or lion; **vrikah vaa**–or wolf; **varaah vaa**–or a boar; **keetah vaa**–or insect; **patangah vaa**–or a moth or bird; **danshah vaa**–or a stinging fly; **mashkah vaa**–or a mosquito; **yad-yad**–whichever (of birth); **bhavanti**–happen to be; **tad**–they precisely; **aabhavanti**–take birth (get in the cycle of birth and death due to being ignorant of supreme brahm)–(3)

This material world is the body of that (him) which (who) is infinitesimal, the subtle-element; this body is not 'satya' (restricted in past, present and future)–that alone is 'satya' (ultimate being); that 'sat' alone is atma; O Shwetketu, 'tatwamasi'–you, that is; your atma is 'tattva' (identical with the all pervading supreme spirit), that is to say is 'sat', your body is not the supreme spirit. Or, 'tatwamasi'–you are that (him)–you are 'sat' like him, not 'asat'. Shwetketu said, respected sir! please explain this mystery to me again. Father said, very well–(4)

Sixth Chapter—(Tenth Section)

Dear son! just rivers of east flow eastward, of west flow towards west–but in fact the vapour which rose from the

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स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं तत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान् विज्ञापयत्विति। तथा सोम्येति होवाच॥ ४॥

sa ya esho-ani maitad aatmyamidam sarvam tat satyam sa aatmaa tattwamasi shwetketo iti. bhooya eva maa bhagwaan vijyaapayatwiti. tathaa somyeti hovaacha–(4)

sahyah eshah animaa–that which (who) is infinitesimal (sat–brahm, creator of the universe); **etadaatmyam idam sarvam**–this subtle-atma (brahm) pervades in all this (perceptible world); **tat**–that, he (sad brahm); **satyam**–is restricted in past, present and future; **sah aatmaa**–that (infinitesimal) is the supreme atma; **tat**–that, he (supreme being); **twam**–is you (atma) (that supreme being pervades in your atma as well); **shwetketo**–O Shwetketu!; **iti**–as such; **bhooyah eva......uvaacha**–meaning as before–(4)

इमा: सोम्य नद्य: पुरस्तात्प्राच्य: स्यन्दन्ते पश्चात्प्रतीच्यस्ता: समुद्रात्समुद्र-मेवापियन्ति, समुद्र एव भवन्ति, ता यथा तत्र न विदुरियमहमस्मीयमहम-स्मीति॥ १॥

ocean; that reaches the sea, became an ocean, and reaching there it does not have any knowledge that I am a certain one, another one–(1)

Dear son! similarly mere living beings of the world appear from 'sat' but are unaware that they appear from 'sat'. They remain leopard, lion, wolf etc. and whatever, they remain as such just as different rivers loose their identity in the ocean, but these living beings reaching in sat do not loose their identity, and then are reborn in different forms. Would

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imaah somya nadyah purastaat-praachyah syandantey pashchaat-prateechyastaah samudraat-samudramevaa-piyanti, samudra eva bhavanti, taa yathaa tattra na vidurium-aham-asmieeyam-aham-asmeeti–(1)

imaah–these; **somya**–O'modest one; **nadyah**–rivers; **purastaat**–from the east; **praachyah**–towards the east; **syandantey**–flow; **pashchaat**–from west; **prateechyah**–towards west; **taah**–they; **samudraat**–from the ocean (earlier created from ocean vapour made from cloud); **samudram**–(primary cause) in ocean; **apiyanti**–get vanished; **samudrah**–ocean; **eva**–precisely; **bhavati**–happen to be; **taah**–those (rivers); **yathaa**–as if; **na viduh**–are unaware; **iyam aham asmi**–(in this ocean) I am this–identity; **iti**–in this way; **iyam aham asmi iti**–I am like this–(1)

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति। त इह व्याघ्रो वा सिंःहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंःशो वा मशको वा यद्यद्भवन्ति तदा भवन्ति॥ २॥

evam-eva khalu somyemaah sarvaah prajaah sata aagamya na viduh sata aagacchhaamah iti. ta iha vyaaghro vaa singho vaa vriko vaa varaaho vaa keeto vaa patango vaa dansho vaa mashako vaa yadyad bhavanti tadaa bhavanti–(2)

evam eva–in this way alone; **khalu**–then; **somya**–O modest son!; **imaah sarvaah prajaah**–all these living

it not be better that these beings loose themselves in 'sat' like the river in ocean–(2)

That which is 'infinitesimal', the subtle factor, this entire massive–universe is his body; this is reality; that 'sat' precisely is atma; O Shwetketu, 'tattwamasi'–you, that is, your atma is 'tattva'-the basic principle that is 'sat', your body is not the supreme spirit or, 'tattwamasi'–'you are he'–you are also 'sat'* like him–not 'asat'**. Shwetketu said, respectful sir! please explain this mystery once again. The father said, alright–(3)

Sixth Chapter—(Eleventh Section)

O modest one! if one strikes at the root of a huge tree, then its juice trickles out, but the tree remains alive; if one

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beings; **satah**–from sat (brahm); **aagamya**–on reaching; **na viduh**–are unaware; **satah**–sat (from brahm); **aagacchhaamahey**–have come; **iti**–like this; **tey iha vyaaghrah....tadaa bhavanti**–meaning as before–(2)

स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत्सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान् विज्ञापयत्विति। तथा सोम्येति होवाच॥ ३॥

sa ya esho-ani maitad aatmyamidam sarvam-tatsatyam sa aatmaa tattwamasi shwetketo iti. bhooya eva maa bhagwaan vijyaapayatwiti. tathaa somyeti hovaacha–(3)

sah yah eshah..................ha uvaacha–meaning as before–(3)

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन् स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति॥ १॥

asya somya mahato vrikashasya yo mooley-abhyaahanyaat-jeevan sravedyo madhye-

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* existent, virtuous.

** non-existent, illusory.

strikes in the middle still the juice flows and the tree exists; if struck at the top still the juice flows nevertheless the tree is alive–life in the tree exists in ample measure; this is the reason while drawing its nourishment from the earth it stands blooming–(1)

When jeeva, (atma) leaves one branch of this tree then it dries, when it abandons the second it still dries up, when it leaves the third it still dries up, when it leaves the entire tree

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abhyaahanyaat-jeevan-sravedyo-agrey-abhyaahanyaat-jeevan-sravetsa esha jeevena-aatmanaa-anuprabhootah pepeeyamaano modamaanah-tishthati–(1)

asya–this; **somya**–O dear one; **mahatah**–large; **vrikshasya**–of tree; **yah**–which; **mooley**–in root; **abhi+aa+hanyaat**–strike (cut); **jeevan**–which alive; **sravet**–(from that) liquid comes out; **yah**–whoever; **madhye**–in the middle; **abhyaahanyaat**–strike, cut (then); **jeevan sravet**–liquid trickles though being alive; **yah**–whoever; **agrey**–in front, in the upper part; **abhyaahanyaat**–strikes, cuts (then); **jeevan**–while being alive; **sravet**–liquid is discharged (does not fade itself); **sah eshah**–that this (tree); **jeevanaatmanaa**–from jeeva-atma; **anu prabhootah**–(with the energy of that atma) full of life force; **pepeeyamaanah**–(to juices of the earth) which drinking in plenty; **modamaanah**–with pleasure; **tishthati**–stays–remains erect–(1)

अस्य यदेकाः शाखां जीवो जहात्यथ सा शुष्यति, द्वितीयां जहात्यथ सा शुष्यति, तृतीयां जहात्यथ सा शुष्यति, सर्वं जहाति सर्वः शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच॥ २॥

asya yadekaam shaakhaam jeevo jahaatyatha saa shushyati, dwiteeyaam jahaatyatha saa shushyati, triteeyaam jahaatyatha saa shushyati, sarvam jahaati sarvah shushyati-evam-eva khalu somya vidheeti hovaacha–(2)

asya–of this (tree); **yat**–which (if); **ekaam**–one; **shaakhaam**–to a small branch; **jeevah**–jeeva; **jahaati**–

then the total tree dries up. Dear one! consider the human body as such (It seems the rishi considers jeeva–life, soul–in tree)–(2)

When jeeva disengages from the body then the body dies, jeeva does not die. That which is 'animaa'–infinitesimal–the subtle-element–this perceptible universe is its body; that alone is 'satya', that 'sat' is atma; O Shwetketu, 'tatwamasi'–you, that is, your atma is the basic principle 'tattva'–that is 'sat', your body is not the supreme spirit. Or 'tattwamasi'–'you are him'–you are 'sat' like him, not 'asat'. Shwetketu again said, respectful one! please explain this mystery to me again. The father said, very well–(3)

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leaves; **atha**–then; **saa**–it; **shushyati**–dries up; **dwiteeyaam**–to another; **jahaati**–leaves; **atha**–then; **saa shushyati**–it dries; **triteeyaam**–to a third (branch); **jahaati**–leaves; **atha saa shushyati**–then that dries; **sarvam**–to entire (tree); **jahaati**–leaves (then); **sarvah shushyati**–entire (tree) dries; **evam eva**–similarly; **khalu**–definitely; **somya**–O modest son; **viddhi**–(the mystery of life and death) know; **iti ha uvaacha**–(the father) said this–(2)

जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति। स य एषोऽणिमैतदात्म्यमिदꣲसर्वं तत्सत्यꣲस आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान् विज्ञापयत्विति। तथा सोम्येति होवाच॥ ३॥

jeevaapetam vaava kiledam mriyatey na jeevo mriyata iti. sa ya esho-animetad-aatmyamidam sarvam tat satyam sa aatmaa tat-twam asi shwetketo iti. bhooya eva maa bhagwaan vijyaapaya-twiti. tathaa somyeti hovaacha–(3)

jeeva+apetam–abandoned by jeeva, devoid of jeeva; **vaa va kila**–definitely; **idam**–this (body); **mriyatey**–dies; **na**–not; **jeevaah**–jeeva–(atma); **mriyatey**–dies; **iti**–this (father explained; **sah yah eshah........iti ha uvaacha**–meaning as before–(3)

Sixth Chapter—(Twelfth Section)

Father, said, bring the fruit of a banyan tree. Shwetketu brought it. Break it,–broken. What do you see in this? Respectful sir, there are many tiny grains in it! Dear one, break one of these grains. I have broken, father. What do you see in it? Nothing father–(1)

The father said, dear one! that which you call 'nothing',

न्यग्रोधफलमत आहरेतीदं भगव इति। भिन्धीति। भिन्नं भगव इति। किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्धीति। भिन्ना भगव इति। किमत्र पश्यसीति। न किंचन भगव इति॥ १॥

nyagrodha-phalamata aahareteedam bhagwa iti bhindheeti. bhinnam bhagwa iti. kimatra pashya-seetyanvya ivemaa dhaanaa bhagwa ityaasaam-angaikaam bhindheeti. bhinnaa bhagwa iti. kimatra pashyaseeti. na kinchana bhagwa iti–(1)

nyagrodha-phalam–fruit of a banyan tree; **atah**–from here (garden); **aahara**–bring; **iti**–this (instructed); **idam**–this is (a fruit); **bhagwah**–O Lord; **iti**–this (Shwetketu said); **bhindhi**–break (this); **iti**–like this (instructed); **bhinnam**–broken (it); **bhagwah**–O lord!; **iti**–this (said); **kim**–what; **attra**–here, in it; **pashyasi**–you see, observe; **iti**–this (father enquired); **anvyah iva**–very small; **imaah**–these; **dhaanaah**–seeds like rice; grains; **bhagwan**–O lord!; **iti**–like this (said); **aasaam**–amongst these; **anga**–dear!; **ekaam**–to one (grain); **bhindhi**–break; **iti**–this (father insructed); **bhinnaa**–broken; **bhagwah**–O lord!; **iti**–this (said); **kim attra pashyasi**–what do you observe in it; **iti**–this (enquired); **na kinchana bhagwah**–O lord, nothing (can observe); **iti**–this (Shwetketu replied)–(1)

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान् न्यग्रोधस्तिष्ठति। श्रद्धत्स्व सोम्येति॥ २॥

tam hovaacha yam vai somyaitam-animaanam na nibhaalayasa etasya vai somya-esho-animna evam mahaan nyagrodha-tishthati. shraddhatswa somyeti–(2)

that atom-shape you cannot see, from this atom-shape this huge banyan tree rises. Have faith on this fact–(2)

That which is 'infinitesimal', the subtle-element, this entire massive universe–is his body; this is the truth; that 'sat' alone is atma. Shwetketu! 'tat-twam-asi'–you, that is your atma is 'tattva'–basic principle–'you are him,–you are divine 'sat' like him–your body is not the supreme spirit. You are 'sat' like him, not 'asat'. Shwetketu said, worshipful lord! please explain this mystery to me once again. Father said, be it so–(3)

Sixth Chapter—(Thirteenth Section)

The father said, take this salt and pour in water and see me in the morning. Shwetketu did likewise. The next day

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tam ha uvaacha–(the father) spoke to him (Shwetketu); **yam vai**–the one which; **somya**–dear one!; **etam**–this; **animaanam**–to minuteness, to fine object; **na**–are not; **nibhaalayasey**–able to observe, able to look for; **etasya vai**–just this; **somya**–dear one!; **eshah**–this; **animnah**–(from) of a fine object; **evam**–of this type; **mahaan**–great; **nyagrodhah**–banyan tree; **tishthati**–(before you) is standing (from such like infinitesimal this vast universe appears); **shraddhatswa**–have confidence, have faith, consider as truth; **somya**–dear son; **iti**–this (spoke)–(2)

स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत्सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान् विज्ञापयत्विति। तथा सोम्येति होवाच ॥ ३ ॥

sa ya esho-animaitad-aatmyamidam sarvam-tatsatyam sa aatmaa tatwamasi shwetketo iti. bhooya eva maa bhagwaan vijyaapayatwiti. tathaa somyeti hovaacha–(3)

Meaning as before–(3)

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति। स ह तथा चकार। तꣳ होवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति। तद्धावमृश्य न विवेद ॥ १ ॥

father said, dear one! bring that salt which you had placed in water at night. Shwetketu looked for that salt in water, but could not find it–(1)

The father explained–dear one, the salt dissolved in water. Sip it from the top, how is it? It is salty. Sip it from the middle, how is it? It is salty. Sip it from the bottom, how is it?

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lavanam-etad-udakey-avdhaayaatha maa praata-rupa-seedathaa iti. sa ha tathaa chakaara. tam hovaacha yad-doshaa lavanam-udakey-vaadhaa anga tadaa hareti. taddhaava-mrishya na viveda–(1)

lavanam–to salt; **etad**–this; **udakey**–in water; **avdhaaya**–after pouring; **atha**–and; **maa**–to me (near me); **praatah**–in the morning; **upaseedathaah**–present yourself; **iti**–this (spoke); **sah ha**–and he; **tathaa**–likewise; **chakaara**–did; **tam ha uvaacha**–spoke (the father) to him; **yad**–which; **doshaa**–at night; **lavanam**–to salt; **udakey**–in water; **ava+aadhaah**–had placed; **anga**–O dear; **tad**–to that; **aahara**–bring; **tad**–that (to water); **ha**–just; **avamrishya**–examining properly; **na**–not; **viveda**–(to salt) found–(1)

यथा विलीनमेवाङ्गास्यान्तादाचामेति । कथमिति । लवणमिति । मध्यादाचामेति । कथमिति । लवणमित्यन्तादाचामेति । कथमिति । लवणमित्यभिप्राश्यैनदथ मोपसीदथा इति । तद्ध तथा चकार । तच्छश्वत्संवर्तते । तꣳ होवाचात्र वाव किल तत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

yathaa-vileenam-evaangaasya-antaad-aachameti. katham iti. lavanam iti. madhyaat-aachaam iti. katham iti. lavanam iti antaat aachameti. katham iti. lavanam iti abhipraashya-enadatha mopaseedathaa iti. taddha tathaa chakaara. tad-shashvat-samvartatey. tam hovaachaatra vaava kila tat-somya na nibhaalayasey-atraiva kileti–(2)

yathaa–just as; **vileenam**–has dissolved; **eva**–precisely; **anga**–O dear; **asya**–of this (salt dissolved in water); **antaad**–from the bottom (rear part); **aachaam iti**–sip; **katham iti**–(it) how is; **lavanam iti**–is salty; **madhyaat**–(of

It is salty. The father said again, taste it and come to me. Shwetketu followed likewise and informed his father, salt is just the same. The father explained, dear one! that 'sat' by means of which the universe is established, is right here, he is not visible, but definitely he is right here–(2)

He who is 'infinitesimal', the subtle basic principle, this entire massive universe–is his body; that alone is truth; that 'sat' alone is atma; O Shwetketu–'tat-twam-asi'–you, that is your atma is the basic principle, is 'sat', your body is not. Or, 'tat-twam-asi', You are him–you are 'sat' like him, not asat. Shwetketu said, lord, kindly explain this mystery once again. The father said, very well–(3)

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water) from the middle; **aachaam iti**–sip (drink); **katham iti**–(it) how is?; **lavanam iti**–is mixed with salt; **antaat**–from (upper) part; **aachaam iti**–sip; **kathamiti**–how is it; **lavanam iti**–(this also) is salty; **abhipraashya**–tasting from all sides; (textual variant–abhipraashya–leaving aside, keeping there aside); **enad**–to this (water); **atha maa upaaseedathaah iti**–come to me afterwards; **tad ha**–to that (work); **tathaa**–likewise; **chakaara**–performed (came near after leaving or tasting); **tad**–that (salt); **shashvat**–constantly; **samvartatey**–(in water) is present; **tam ha uvaacha**–spoke to him; **attra vaa vakila**–definitely in this (perceptible inanimate world); **sad**–(minute–tiny speck) to divine brahm; **somya**–O dear!; **na nibhaalaysey**–you are not able to see; **attra eva kila iti**–is definitely (in this world) (is that minutest–subtle divine brahm)–(2)

स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत्सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान् विज्ञापयत्विति। तथा सोम्येति होवाच॥ ३ ॥

sa ya esho-animaa-etad-aatmyamidam sarvam tatsatyam sa aatmaa tattwamasi shwetketo iti. bhooya eva maa bhagwaan vijyaapayatwiti. tathaa somyeti hovaacha–(3)

Meaning as before–(3)

Sixth Chapter—(Fourteenth Section)

O gentle one! for instance a person is blind folded and left at a deserted place of Gandhaar region, he shouts and creates an echo in all directions, and screams that I have been overpowered and left blind folded–(1)

Suppose his cloth band is removed and is told that Gandhaar land is in a particular direction, go there, that wise man enquires from village to village and reaches Gandhaar, exactly in this manner, a wandering man finding a teacher proceeds to discover his 'sat' form. The period of being

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यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्वोदङ्वाऽधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥ १ ॥

yathaa somya purusham gandhaareybhyo-abhinaddha-akshamaaneeya tam tato-atijaney visrijetsa yathaa tattra praangwaa-udangwaa-adharaangwaa pratyangwaa pradhmaayeet-abhinaddhaaksha anneeto-abhinaddhaaksho visrishtah–(1)

yathaa–for instance; **somya**–O son; **purusham**–to (any) person; **gandhaarebhyah**–from gandhaar land; **abhinaddha+ aksham**–(with cloth) whose eyes are tied; **aaneeya**–bringing; **tam**–to him; **tatah**–thereafter; **atijaney**–in a deserted place; **visrijet**–is left; **sah**–he; **yathaa**–for instance; **tattra**–there, in that (deserted place); **praang waa**–or towards east; **udang waa**–or towards north; **adhraang waa**–or towards south; **pratyang waa**–or towards west (walks, due to not finding a path); **pradhmaayeet**–screams, cries; **abhinaddhaakshah**–has blindfolded; **aaneetah**–was brought; **abhinaddhaakshah**–blindfolded; **visrishtah**–has been left (in a deserted place)–(1)

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति। स ग्रामाद् ग्रामं पृच्छन् पण्डितो मेधावी गन्धारानेवोपसंपद्येतैवमेवेहाचार्यवान् पुरुषो वेद। तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥ २ ॥

confined to this world is only to the extent till a teacher opens the cloth band and guides on the right track. Thereafter 'sat' is in any case attained–(2)

That 'sat' is 'animaa'–infinitesimal, the subtle–factor, this entire apparent world is his physique; he alone is truth, that 'sat' is atma. O'Shwetketu–'tat-twam-asi'–your atma is the basic principle, is 'sat', that is, your body is not the

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tasya yathaa-abhinahanam pramuchya prabrooyaat-etaam disham gandhaaraa etaam disham vrajeti. sa graamaad graamam pricchhan pandito medhaavee gandhaaraan-evopasampadyeta-evam eva-ihaachaaryavaan purusho veda. tasya taavadeva chiram yaavanna vimokshye atha sampatsya iti–(2)

tasya–his; **yathaa**–as soon as; **abhinahanam**–(of eyes) to bandage; **pramuchya**–after unfolding; **prabrooyaat**–is said; **etaam disham**–towards this direction; **gandhaaraah**–is gandhaar land; **etaam disham**–this side; **vraj**–proceed; **iti**–like this (say); **sah**–he; **graamaat**–from one village; **graamam**–to another village; **pricchhan**–enquiring; **panditah**–learned; **medhaavee**–wise; **gandhaaraan**–gandhaar land; **iva**–precisely; **upsampadyet**–reaches; **evam eva**–just like this; **iha**–to the mystery of 'sad' on this subject; **aachaaryavaan**–disciple of an eminent teacher; **purushah**–atma; **veda**–perceives; **tasya**–of that (who has realised brahm or who has acquired eternal knowledge); **taavat eva**–till then; **chiram**–(in salvation) there is delay; **yaavat**–as long as; **na**–will not; **vimokshye**–(to ignorance) will leave or (to the body) will leave; **atha**–after this; **sampatsye**–(to that supreme spirit–sad brahm) will attain, will be immersed (will be set free)–(2)

स य एषोऽणिमैतदात्म्यमिदꣳ सर्वं सत्सत्यꣳ स आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान्विज्ञापयत्विति। तथा सोम्येति होवाच ॥ ३ ॥

sa ya esho-animaa-etad-aatmam-idam sarvam satsatyam sa aatmaa tatwamasi shwetketo iti. bhooya

supreme spirit. That is–'tat-twam-asi'–you are him–you are 'sat' like him–not 'asat'. Shwetketu said–Lord! please explain this mystical doctrine once again to me. The father said, so be it–(3)

Sixth Chapter—(Fifteenth Section)

O gentle son! a sick person is surrounded by his friends and relatives and enquire, do you recognise me, do you know me? As long as his speech is not merged in the mind, the mind in spirit (praan), the spirit in lustre, and lustre in the ultimate object of worship, he keeps recognising till then–(1)

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eva maa bhagwaan-vijyaapayatwiti. tathaa somyeti hovaacha–(3)

Meaning as before–(3)

पुरुषं सोम्योपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति। तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति॥ १॥

purusham somyopa-taapinam jyaatayah paryupaasatey jaanaasi maam jaanaasi maamiti. tasya yaavaanna vaang manasi sampadyate manah praaney praanas-tejasi tejah parasyaam devataayaam taavat-jaanaati–(1)

purusham–to man; **somya**–O dear son!; **uptaapinam**–who is affected with illness–fever; **jyaatayah**–friends (relatives); **paryupaa-satey**–sit surrounding (and enquire); **jaanaasi**–(do you) know, recognise; **maam**–to me; **jaanaasi maam**–recognise me; **iti**–like this; **tasya**–of that (sick person); **yaavat**–until; **na**–does not; **vaat**–speech; **manasi**–in mind; **sampadyatey**–merges, vanishes; **manah**–the mind; **praaney**–in the spirit (soul); **praanah**–the spirit; **tejasi**–in refulgence; **tejah**–refulgence; **parasyaam devataayaam**–in ultimate divinity (virtuous brahm); **taavat**–till then; **jaanaati**–knows and recognises (everyone)–(1)

When his speech merges in the mind, the mind in spirit, the spirit in refulgence and refulgence in the ultimate divine, then he does not recognise anyone–(2)

This ultimate divine–merges in whatever–this precisely is 'anima'–infinitesimal, the subtle supreme spirit, this apparent universe is his body, that is truth, that 'sat'–is the atma; O'Shwetketu, you are him. Shwetketu said, Sir! explain this mystery to me once again. The father replied–very well–(3)

Sixth Chapter (Sixteenth Section)

Dear son! a man was caught and brought and charged for theft–an axe was heated for his execution. Had he really

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अथ यदास्य वाङ् मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥ २ ॥

atha yad-asya vaang manasi sampadyatey manah praaney praanas-tejasi tejah parasyaam devataayaam-atha na jaanaati–(2)

atha–and; **yadaa**–when; **asya**–of this ailing person; **vaag manasi sampadyatey**–the speech merges in the mind; **manah-praaney**–the mind in soul; **praanah tejasi**–the soul in refulgence, **tejah parasyaam devataayaam**–refulgence in the supreme divine (sad-brahm); **atha**–then; **na jaanaati**–does not recognise, perceive–(2)

स य एषोऽणिमैतदात्म्यमिदꣳसर्वं तत्सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति। भूय एव मा भगवान् विज्ञापयत्विति। तथा सोम्येति होवाच ॥ ३ ॥

sa ya esho-animaa-etad-aatmyamidam sarvam tatsatyam sa aatmaa tatwamasi shwetketo iti. bhooya eva maa bhagwaan vijyaapayatu-iti. tathaa somyeti hovaacha–(3)

sa yah eshah.................ha uvaacha–meaning as before–(3)

पुरुषꣳसोम्योत हस्तगृहीतमानयन्त्यपाहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति। स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते। सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥ १ ॥

committed theft, then hearing about the heated axe his facial expression would have revealed the lie. Concealing himself with a lie, relying on untruth, he would have held the hot axe and died burning himself–(1)

Had he not committed theft then his facial expression would have revealed the truth. Relying on truth and covering

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purusham somyota hastagriheetam-aanayanti-apaahaarsheet-steyam-akaarsheet-parashum-asmai tapateti. sa yadi tasya kartaa bhavati tat evaanritam-aatmaanam kurutey. so'anritaabhi-sandho-anriten-aatmaanam-antardhaay parashum taptam pratigrinhaati sa dahyatey-atha hanyatey–(1)

purusham–to (any) man; **somya**–O dear; **uta**–and, or; **hastagriheetam**–caught by hand; **aanayanti**–(for justice) is brought; **apaahaarsheet**–(he) has carried away (lifting items without asking); **steyam**–theft; **akaarsheet**–has committed; **parashum**–(with) axe; **asmai**–for (to) this; **tapat**–stigma; **iti**–this (petitioned); **sah**–that (accused); **yadi**–if; **tasya**–of that (theft); **kartaa**–who has committed; **bhavati**–is; **tatah**–with that, from then; **eva**–just; **anritam**–to a lie; **aatmaanam**–his own, cover; **kurutey**–does; **aatmaanam kurutey**–adopts, (to untruth) makes a cover (support); **sah**–he; **anritaabhisandhah**–who takes shelter of untruth; **anritena**–from untruth; **aatmaanam**–to himself; **antardhaay**–hides, covers; **parashum**–to axe; **taptam**–hot, red hot; **pratigrinhaati**–clutches; **sah**–he; **dahyatey**–burns; **atha**–and; **hanyatey**–gets killed–(1)

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते। स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥ २ ॥

atha yadi tasyaakartaa bhavati tat eva satyam-aatmaanam kurutey. sa satyaabhisandhah satyena-aatmaanam-antardhaaya parashum taptam pratigrinhaati sa na dahyatey-atha muchyatey–(2)

himself with it he would have held the axe freeing himself without burning–(2)

Just as he who takes support of truth does not burn, similarly he who puts one's trust in that 'sat'–divine, he who covers himself with 'sat' is not afflicted with the suffering of the world. This world is his own form; he is truth; that 'sat' is atma; O Shwetketu 'you are the spirit'. Listening to this Shwetketu understood his father's sermon, grasped it–(3)

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atha yadi–and if; **tasya akartaa**–who has not commited that (theft); **bhavati**–happens to be; **tatah eva**–with that (reason) alone, since then; **satyam**–to truth (to sad-brahm); **aatmaanam kurutey**–adopts; **sah**–he; **satyaabhisandhah**–who takes shelter in satya (truth); **satyena**–with truth; **aatmaanam**–to himself; **antardhaay**–hiding, covering; **parashum taptam**–to (red hot) heated axe; **pratigrinhaati**–clutches; **sah na dahyatey**–he does not burn; **atha**–and; **muchyatey**–obtains freedom, sets free–(2)

स यथा तत्र नादाह्यैतदात्म्यमिदꣳसर्वं तत्सत्यꣳस आत्मा तत्त्वमसि श्वेतकेतो इति। तद्धास्य विजज्ञाविति विजज्ञाविति॥ ३॥

sa yathaa tattra na-adaahi-etadaatmyamidam sarvam tatsatyam sa aatmaa tattwamasi shwetketo iti. taddhaasya vijajyou-iti vijajyou-iti–(3)

sah–he, to him; **yathaa**–just as, **tattra**–there (the axe in the house of justice); **na**–did not; **adaahi**–burn; **etadaatmyam idam sarvam**–that animaa (infinitesimally small–invisible–sad brahm) is the atmaa of all (all pervasive); **tat satyam**–that subtle (sad-brahm) is truth; **sah**–that alone; **aatmaa**–is supreme-atma; **tat**–that alone (joint to this atma); **twam asi**–you are (jeevaatmaa–spirit); **shwetketo**–O Shwetketu; **iti**–as such (sermonised); **tad**–to that (instruction–mystical doctrine); **ha**–definitely; **asya**–of his (father); **vajajou**–(Shwetketu) understood; **iti**–as such; **vijajou iti**–recognised, learnt (repetition is out of respect and signifies end of this chapter)–(3)

(On the sentence of 'tat-twam-asi' (you are him) there is always a debate related to dualism–monism (specially between the ultimate being and the universe). The meaning of 'tat-twam-asi' is implied as–'you are him'–'him' meaning 'brahm'. Another meaning can also be 'you are tattva'–'tattva' meaning 'sat'–core, essential part. In this Upanishad it is shown that just as salt does not perish even if it dissolves in water, remains 'sat'–remains existent; just as in the seed of a banyan tree, the tree exists in the form of 'sat' inspite of the tree not being visible. In the sameway O Shwetketu! in brahmaand (macrocosm) that 'sat' exists inspite of God not being visible in the universe and the soul not being visible in the body, and like that 'sat', you in pind (microcosm)–atma–is 'sat'. The 'tattva' (basic principle) of pind and brahmand is not pind and brahmand, but 'sat' existing in them, by which these are inspired. The expounded subject of the Upanishads is not to get into the mess of dualism-monism, the purpose of the Upanishads is to pull man from the body towards atma, and pull from nature (material world) towards brahm. Their view is that we are happily engrossed in the body–this is not right, we make merry in the material world–this is also not right. The real authority (power) in pind is not of the body but of 'atma'; the real authority (power) in brahmand is not of nature but of 'brahm'. Make 'atma' as the goal in pind, make 'brahm' as the goal in brahmand–the real 'tattva'–essence is this, the real 'sat' is this).

In this exposition it is also said that at the time of death the speech merges (vanishes) in the mind, the mind in praan, praan in refulgence and refulgence in that supreme divine. What does this mean? As long as man is alive his speech functions. At the time of death first the speech is silent but he keeps thinking in the mind, when the mind ceases to function, praan keeps functioning, when praan seems to be non functional and there is warmth in the body till then we do not consider man to be dead. When refulgence (lustre-

energy)–heat–is gone then we say he has proceeded to the ultimate abode–in death. To describe the process the sequence of speech, mind, praan, refulgence, ultimate abode is given).

Seventh Chapter—(First Section)

(Narad and Sanatkumar, 1 to 26 Sections)

(In the Sixth Chapter 'sat' is called the ultimate power. In this chapter that 'sat' is called 'bhoomaa', but for reaching it there is a mention of many intermediate steps).

It is said that once Narad muni (sage) came to rishi Sanatkumar (rishi with perpetual young appearance) and said, Sir! bestow knowledge to me. The rishi said, first tell me what all you already know, I will then teach beyond that–(1)

Narad said, worshipful lord! I have studied rigveda, and

ॐ अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तꣳहोवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच॥ १ ॥

om adheehi bhagwa iti hopa-sasaada sanatkumaaram naaradas-tam hovaacha yad-vettha tena mopaseeda tatsata oordhwam vakshyaami-iti sa hovaacha–(1)

om–mediate upon pre-eminent teacher God protector of all; **adheehi**–provide knowledge; **bhagwah**–O worshipful lord; **iti ha**–this (having said); **upsasaada**–came near; presented himself; **sanatkumaaram**–to Sanatkumar (rishi); **naaradah**–sage Narad; **tam ha uvaacha**–(Sanatkumar) addressed him; **yad**–whatever (else); **vetha**–you already know; **tena**–with that; **maa**–to me; **upaseeda**–come up with; (tena maa upaseeda–tell me that first); **tatah**–after that; **tey**–to you; **oordhwam**–further, beyond; **vakshyaami**–shall counsel; **iti**–this (said)–(1)

ऋग्वेदं भगवोऽध्येमि यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳराशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि॥ २ ॥

yajurveda, saamveda, fourth attarva veda, fifth ancient-puraana (Indian history-mythology or theology), the veda of vedas (meaning, with which vedas become clear); pitrya (paternal attendance-devotion knowldege); raashi (mathematics); daiva-vidya (knowledge of confusion); nidhi-shaastra (economics); vaakovaakya (logic or law); ekaayan (ethics); deva-vidya (etymological interpretation of words); brahm-vidya (knowledge of brahm); bhoot-vidya (knowledge of physics, chemistry and animates); kshatra-vidya (knowledge archery); nakshatra vidya–(astrology-

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rigvedam bhagwo-adhyemi yajurvedam saamvedam-aatharvanam chaturtham-itihaas-puraanam panchmam vedaanaam vedam pitryam raashim daivam nidhim vaako-vaakya-mekaayanam deva-vidyaam brahmvidyaam bhoot vidyaam kshatra vidyaam nakshatra vidyaam sarpa-deva-jan-vidyaam-etad-bhagwo-adhyemi–(2)

sah ha uvaacha–he (Narad) stated; **rigvedam**–to rigveda; **bhagwah**–O worshipful lord; **adhyeemi**–I have studied; **yajurvedam**–to yajurveda; **saamvedam**–to samveda; **aatharvanam**–to atharva veda; **chaturtham**–fourth; **itihaas-puraanam**–to history-purana; **panchamam**–fifth; **vedaanaam**–of vedas; **vedam**–to veda (which provide knowledge, informative); (vedaanaam vedam–to vedaangas which provide means of knowledge and grammer); **pitriyam**–to paternal devotion, demestic knowledge; **raashim**–to mathematics; **daivam**–(divine) knowledge of confusion; **nidhim**–economics; **vaako vaakyam**–to logic and knowledge of legislation; **ekaayanam**–jurisprudence, ethics; **deva vidyaam**–formation of vedic compositions; **brahm-vidyaam**–to knowledge of brahm (and related academic discussion); **bhoot vidyaam**–physics, chemistry and animate knowledge; **kshatra-vidyaam**–archery, (soldier's training); **nakshatra-vidyaam**–to knowledge of astrology-astronomy; **sarpa-**

astronomy); sarpavidya (knowledge of snake poison); devajan vidya (fine arts); have studied these as well–(2)

O respected sire! reading all this I am 'mantra-vit'–well versed in mantras, but not 'aatm-vit' (knowledge of self and brahm)–I have knowledge of words and sound but not knowledge of self. Lord! I have heard from mahatmas like you–'tarati shokam aatmvit'–he who understands atma, he crosses the ocean of sorrow. Sire! I am sinking in the ocean of sorrow, please get me across this. Having heard this,

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devjan vidyaam–treatment of snake poison, and fine-arts; **etad**–to (all) this; **bhagwah**–O respected sire; **adhyemi**–am attaining knowledge (have attained training)–(2)

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतꣳह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति। सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति। तꣳहोवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत्॥ ३ ॥

so-aham bhagawo mantra-videvaasmi na-aatmvid-shrutam hi-eva mey bhagwad-drishebhya-tarati shokam-aatmvid-iti. so-aham bhagwah shochaami tam-maa bhagwaan-shokasya paaram taarayatu-iti. tam hovaacha yadvai kincha-etad-adhyageeshthaa naama-eva-etat–(3)

sah aham–that I; **bhagwah**–O Sir; **mantra vid**–who knows mantras (mere recitation); **eva**–precisely; **asmi**–am; **na**–not; **aatmvid**–who attains (meets) jeevaatmaa (own self) and God (brahm); **shrutam**–have heard (known); **hi**–just, because; **eva**–precisely; **mey**–I, mine; **bhagwad drishebhyah**–from honourable persons like you; **tarati**–sets across; **shokam**–to the ocean of sorrow; **aatmvid**–who possess knowledge of self and brahm; **iti**–this (have heard); **sah aham**–that I; **bhagwah**–O worshipful lord; **shochaami**–am deep in sorrow; **tam**–that; **maa**–to me; **bhagwaan**–esteemed you; **shokasya**–of ocean of sorrow; **paaram**–across; **taaraytu**–save; (paaram taarayu–set across); **iti**–this (prayed); **tam ha uvaacha**–(the rishi) spoke to him (Narad); **yad vai kincha etad**–whatever this;

Sanatkumar told Narad, whatever you have learnt till now is insignificant.–(3)

These rigveda, yajurveda, samveda, atharva-veda etc. whatever you have read is mere knowledge of names and words. To be 'aatm-vit' knowledge of words is the first step of a ladder.. You worship the literal meaning, start with knowledge of words, but do not stop here–(4)

Whoever worships 'name' perceiving it as brahm, he achieves unrestricted progress as far as there is access and

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adhyageeshthaah–you have studied; **naama**–mere meaning of words; **eva**–precisely; **etat**–is this–(3)

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्स्वेति ॥ ४ ॥

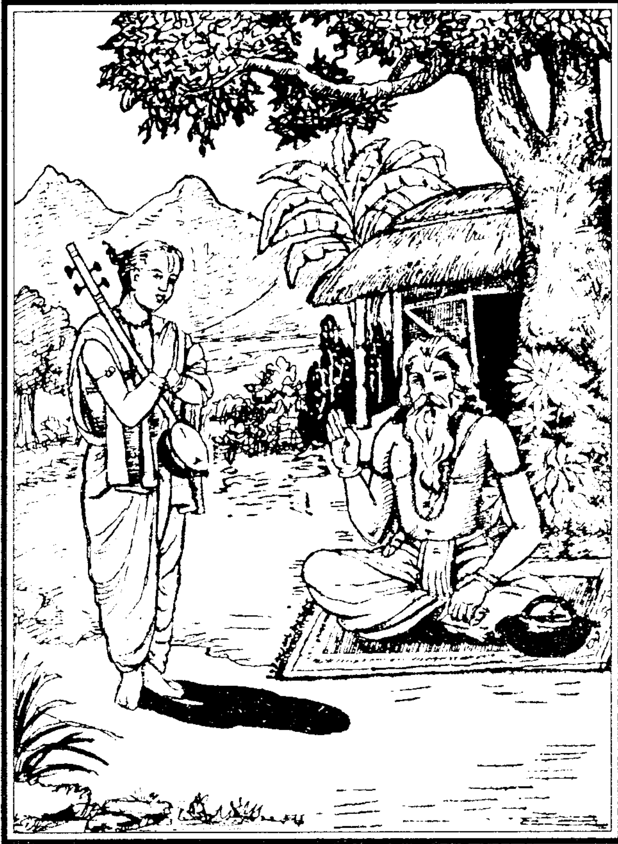
naama vaa rigveda yajurvedah saamveda aatharvanash-chaturtha itihaas-puraanah panchamo vedaanaam vedah pitryo raashirdevo nidhir vaako-vaakyam-ekaayanam deva-vidyaa brahm vidyaa bhootvidyaa kshatra vidyaa nakshatra vidyaa sarpa-deva-jana-vidyaa naama-eva-etat-naama-opaa-sasva-eti–(4)

naama vai–mere knowledge of words is there; **rigveda... devajan vidyaa**–meaning as before; **naama+eva+etat**–this knowledge is merely of words; **naam**–of (this) connection of literal meanings; **upaasasva**–worship, find knowledge (this is the basis of knowledge of self); **iti**–this (said)–(4)

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ५ ॥

sa yo naama brahmetyupaastey yaavannaamno gatam tattraasya yathaa-kaamachaaro bhavati yo naama brahmeytyupaastey-asti bhagwo naamno bhooya iti naamno vaava bhooya-asteeti tanmey bhagwaan-braveetu-iti–(5)

scope of name. Narad asked, lord! in that case is there anything greater than name? The rishi answered, yes, there



Narad explained to Sanatkumar–I am 'mantravit' not 'aatmavit'

sah yah–he who; **naama**–to knowledge of literal meaning; **brahm**–great, is best; **iti**–this (understanding); **upaastey**–worships; **yaavat**–as much as, as far as; **naamnah**–of knowledge of literal meaning; **gatam**–is reach; **tattra**–in that; **yathaakaamchaarah**–who wanders adequately, who has free access; **bhavati**–becomes; **yah naama brahm iti upaastey**–who worships (accomplishes knowledge) name perceiving it as brahm (the best); **asti**–(what) is; **bhagwah**–

is! Narad said, worshipful lord! in that case please preach me about that–(5)

Seventh Chapter—(Second Section)

The rishi stated, 'vaani'–speech is greater than name–'naam'. Vaani causes to inform, apprise rigveda, saamveda, atharva veda etc.–all teachings which you have read, however, vaani alone apprises much more than this. For example, the knowledge of all this like heaven, earth, air, space, water, lustre (fire), man, animal, birds, grass, vegetation, dangerous animals, insects, flies, ants etc.–is only through vaani. Besides this, righteousness–unrighteousness, truth-falsehood, virtue-wickedness, sensitivity-insensitivity–vaani provides understanding of all these as well.

If vaani was absent, then there would have been no perception of righteousness-unrighteousness, truth-falsehood,

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O worshipful lord; **naamnah**–from name; **bhooyah**–more, better than, ahead of; **iti**–this (Narad requested) **naamnah vaa va**–from name also; **bhooyah**–greater than; **asti**–is; **iti**–this (devarshi said); **tat**–to that; **mey**–to me; **bhagwaan**–respected you; **braveetu**–explain; **iti**–this (Narad prayed)–(5)

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदः सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यः राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याः सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाःश्च मनुष्याःश्च पशूःश्च वयाःसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च। यद्वै वाङ्ना-भविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति॥ १॥

vaagvaava naamno bhooyasee vaagwaa rigvedam vijyaapayati yajurvedam saamvedam atharvanam chaturtham itihaas puraanam panchamam vedaanaam vedam pitryam raashim daivam nidhim vaako-

good-bad; agreeable-disagreeable. Vaani alone causes perception all these. 'Vaani' is greater than 'name'. Knowledge of 'name' is restricted to self, knowledge through

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vaakyam-ekaayanam deva vidyaam brahm vidyaam bhootvidyaam kshaatra vidyaam nakshatra vidyaam sarpadevajana vidyaam divam cha prithiveem cha vaayum cha-aakaasham cha aapaah cha tejah cha devam cha manushyaan cha pashoon cha vayaanshi cha trin-vanaspatim-shwaapadaani aakeet-patanga-pipeelakam dharmam cha adharmam cha satyam cha anritam cha saadhu cha asaadhu cha hridayajyam cha ahridayajyam cha. yad-vai vaag na abhavishyat na dharmah na adharmah vyajyaapayishyana satyam naanritam na saadhu na asaadhu na hridayajyo na ahridayajyo vaageva etat sarvam vijyaapayati vaacham upaasasva-iti–(1)

vaag–vaani, speech; **vaa va**–in that case, then, just; **naamnah**–from name; **bhooyasee**–greater than; **vaagvai**–vaani alone; **rigvedam**–to rigveda; **vijyaapayati**–reveals, provides knowledge; **yajurvedam...sarpa devajan vidyaam**–meaning as before; **divam cha**–and to heaven; **prithiveem cha**–and to earth; **vaayum cha**–and to air; **aakaasham cha**–and space; **aapah cha**–and to waters; **tejah cha**–and to energy (fire); **devaan cha**–and to divine people; **manushyaan cha**–and to men; **pashoon cha**–and to cattle-animals; **vayaansi cha**–and to birds; **trin-vanaspateen**–and to grass and trees; to roots and herbs; **shwaapdaani**–to violent creatures; **aakeet-patang-pipeelakam**–and even to insects, moths and ants; **dharmam cha**–and to righteousness; **adharmam cha**–and to sin; **satyam cha**–to truth; **anritam cha**–to untruth; **saadhu cha asaadhu cha**–to proper and improper; **hridayajyam cha**–to the one grateful (who knows the matter of heart); **ahridayajyam cha**–to the one ungrateful (who is unaware of the matter of heart); **yad vai**–if; **vaag**–vaani; **na abhavishyat**–did not exist; **na**–then neither; **dharmah**–

'vaani' reaches others. Therefore, O Narad! engage in devotion of 'vaani'–(1)

But whoever worships 'vaani' perceiving it as brahm, he achieves unrestricted progress as far as there is approach and scope of 'vaani'. Narad asked, Lord! in that case is there anything greater than vaani? The rishi answered, yes there is! Narad said, respected sire! then please teach me about that–(2)

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morality; **na adharmah**–nor immorality; **vyajyaapayishyat**–could have been known; **na satyam....ahridayajyah**–meaning as before; **vaag eva**–vaani alone; **etat sarvam**–to (of) all this; **vijyaapayati**–provides knowledge; (therefore) **vaacham upaasasva**–be devoted (use properly) to vaani; **iti**–this (devarshi stated)–(1)

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa yo vaacham brahmetyupaastey yaavad-vaacho gatam tattraasya yathaakaama chaaro bhavati yo vaacham brahmetyupaastey-asti bhagwo vaacho bhooya iti vaacho vaava bhooya-asteeti tanmey bhagwaan-braveetu-iti–(2)

sah yah–he who; **vaacham brahm iti upaastey**–who worships vaani perceiving it as (brahm) great, abundant; **yaavad vaachah gatam**–as far as the reach (spread, span) of vaani; **tattra asya**–in that (field, area) of it; **yathaakaamchaarah**–desired movement, free movement; **bhavati**–is; **yah vaacham brahm iti upaastey**–who perceives vaani as brahm (more eminent) and properly applies it; **asti bhagwah vaachah bhooyah**–Sir, is there anything better than vaani; **iti**–this (Narad asked); **vaacha**–from vaani; **vaa va**–also; **bhooyah asti**–there is greater (most pre-eminent); **iti**–this (devarshi said); **tat mey bhagwaan braveetu**–please tell me about that; **iti**–this (Narad prayed)–(2)

Seventh Chapter—(Third Section)

The rishi said, 'mana'–knowing (mind as seat of perception and feeling) is greater than vaani. Just as one feels two aanvalas (emblic myrobalam fruit), two bers (plum like fruit) or two bahera (medicinal fruit–beleric myrobalan) in a closed fist, similarly 'naama' (name) and 'vaani' (speech) both can be felt in 'mana'. Man first thinks in the mind whether to recite a 'mantra' or engage in 'karma', and thereafter recites a mantra, performs action. Desires a 'son' or 'cattle' in mind and

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मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाऽक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति। स यदा मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्रांश्च पशूंश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति॥ १ ॥

mano vaava vaacho bhooyo yathaa vai dwey vaamalakey dwey vaa koley dwou vaa-akshou mushti-anubhavati-evam vaacham cha naama cha mano-anubhavati. sa yadaa manasaa manasyati mantraan adhiyeeya-iti-atha-adheetey karmaani kurveeya-iti-atha kurutey putraanshcha pashoon-cha-icchheya-iti-atha-icchhatey imam cha lokam-amum cha icchheya atha icchhatey mano hyaatmaa mano hi loko mano hi brahm mana upaasasva iti–(1)

manah vaava–in that case mana (knowing); **vaachah bhooyah**–is greater than speech; **yathaa vai**–just as; **dwey**–two; **vaa**–or; **aamalkey**–of aanvlas; **dwey vaa**–or two; **koley**–of plum like; **dowu vaa**–or two; **kashou**–of medicinal fruits; **mushtih**–fist; **anubhavati**–experiences; **evam**–in this manner; **vaacham cha naam cha**–to speech and name; **manah**–mind (knowing); **anubhavati**–perceives; **sah**–he (man); **yadaa**–when; **mansaa**–with mind; **manasyati**–reflects (thinks); **mantraan**–to mantras; **adheeyeeya**–read, recite; **iti**–thus; **atha**–then; **adheetey**–reads; **karmaani**–to deeds; **kurveeya**–commit; **iti**–like this (thinks); **atha**–then;

thus enjoys them, wishes 'this-loka' and 'that-loka' and thereafter attains them. That is why 'mana' is as though atma, mana is as if loka, mana is as if brahm. With the driving urge of 'mana', 'vaani' utters 'naama' (spoken word), therefore O Narad! 'mana' is bigger than 'naama' and 'vaani'. You worship 'mana'–(1)

However, who worships 'mana' perceiving it as brahm, he achieves unrestricted progress as far as there is access and scope of 'mana'. Narad enquired lord! in that case is there anything greater than 'mana'. The rishi replied, yes there is! Narad requested then worshipful lord! preach me about that–(2)

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kurutey–performs deed; **putraan cha**–and to sons; **pashoon cha**–and to livestock; **icchheya**–I desire; **iti**–in this manner (thinks); **atha**–thereafter; **icchhatey**–desires (them); **imam cha**–and this (earth); **lokam**–to loka; **amum cha**–and to that (heaven); **iccheya**–I desire, reach; **atha icchhatey**–then desires, reaches; **manah hi**–mind alone; **aatmaa**–performs perpetual progress (knowledge); **manah hi**–mind alone; **lokah**–is loka (basis, established); **manah hi**–mind alone; **brahm**–is brahm (greatest, most eminent) **manah upaasasva**–worship the mind (meditate and reflect); **iti**–this (explained)–(1)

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa yo mano brahm-ityupaastey yaavan-manaso gatam tattra-asya yathaa-kaamachaaro bhavati yo mano brahm-iti-upaastey asti bhagawo manaso bhooya iti manaso vaava bhooya-asti-iti tanmey bhagwan-braveetu-iti–(2)

sa yah...upaastey–meaning as before; **asti bhagwah manasah bhooyah**–O lord! is there something bigger than mana-knowing; **iti**–this (enquired); **mansah vaa va bhooyah asti**–there exists greater than mana-knowing; **iti**–this (devarshi stated); **tat mey bhagwaan braveetu iti**–please relate this to me (Narad prayed)–(2)

Seventh Chapter—(Fourth Section)

The rishi stated 'sankalpa'–(willing, definite intention, resolve) is greater than 'mana'–knowing. When a man resolves; a seed of an idea (thought) is cast in the mind, then the mind constantly thinks over that 'sankalpa'–resolve, after that it incites speech, receiving the urge speech utters the word. 'Name' is one constituent of the entire 'karma-kaand' (the cult of religious rituals), because the mantras are contained in name, a collection of words is called mantra, and karma-kaand is contained in mantra–(1)

The only basis from 'mind' to 'name' is 'sankalpa' (will resolve), 'sankalpa' is their atma, these are stationed in

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संकल्पो वाव मनसो भूयान्यदा वै संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति। तामुनाम्नीरयति। नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि॥ १ ॥

sankalpo vaava manaso bhooyaan-yadaa vai sankalpayatey-atha manasyati-atha vaachameer-yati. taam-u naamni-eerayati. naamni mantraa ekam bhavanti mantreshu karmaani–(1)

sankalpah–thought, idea, evaluation of what ought to be done and what is improper; **vaa va**–precisely; **mansah bhooyaan**–is greater than mind (knowing); **yadaa vai**–when; **sankalpayatey**–evaluation; reflects; **atha**–thereafter; **manasyati**–meditates; **atha**–at that time; **vaacham**–to speech; **eerayati**–(to speak) motivates; **taam u**–to that (vaani) **naamni**–is name (word); **eerayati**–motivates, prompts; **naami**–in name; **mantraah**–veda-mantra (karma-direction); **ekam bhavanti**–become one, permeate; **mantreshu**–in veda-mantras; **karmaani**–karma (permeate)–(1)

तानि ह वा एतानि संकल्पैकायनानि संकल्पात्मकानि संकल्पे प्रतिष्ठितानि समक्लृपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च। तेषाः संक्लृप्त्यै वर्षः संकल्पते वर्षस्य संक्लृप्त्या अन्नः संकल्पतेऽन्नस्य संक्लृप्त्यै प्राणाः संकल्पन्ते प्राणानाः संक्लृप्त्यै मन्त्राः

'sankalpa'. 'Sankalpa' alone is visible in brahmand and pind (macrocosm and microcosm), only one 'sankalpa' is visible in heaven and earth, see how these two are dependent on each other, only one 'sankalpa' is working in space and air, 'sankalpa' as if is functioning also in water and fire, with that sankalpa as though rain-fall occurs, 'sankalpa' which is effective in rain, with that as though anna grows, sankalpa which is operative in anna with that as though praan exists;

संकल्पन्ते मन्त्राणाᳶ संक्लृप्त्यै कर्माणि संकल्पन्ते कर्मणाᳶ संक्लृप्त्यै लोकः संकल्पते लोकस्य संक्लृप्त्यै सर्वᳶ संकल्पते। स एष संकल्पः संकल्पमुपास्स्वेति ॥ २ ॥

taani ha vaa etaani sankalpa-ekaayanaani sankalpaatmakaani sankalpey pratishthitaani samaklripataam dyaavaa-prithivee samakalpetaam vaayushchaakaasham cha samakalpantaapashcha tejashcha. teshaam sanklriptyai varsham sankalpatey varshashya sanklriptyaa annam sankalpatey-annasya sanklriptyai praanaah sankalpantey praanaanaam sanklriptyai mantraah sankalpantey mantraanaam sanklriptyai karmaani sankalpantey karmanaam sanklriptyai lokah sankalpatey lokasya sanklriptyai sarvam sankalpatey. sa esha sankalpah sankalpam upaassva iti–(2)

taani–tey (from 'naama'–name to 'mana'–knowing); **ha vai**–certainly; **etaani**–these; **sankalpa+ekaayanaani**–are the only basis of resolve (only sankalpa is their foundation or abode); **sankalpaatmakaani**–in fact are form of resolve; **sankalpey**–in resolve alone; **pratishthitaani**–who have prestige (position), are stable; **samaklripataam**–have (somewhat) resolved situation (dependent on resolve); **dyavaaprithivee**–heaven and earth; **samakalpetaam**–those who have resolved (rely on it); **vaayuh cha aakaasham cha**–space and air; **sankalpat**–rely on resolve; **aapah cha tejah cha**–water and lustre (fire); **teshaam**–of them (entire

with the sankalpa of praan mantra is operative, with the sankalpa of mantra karma is operative, with the sankalpa of karma mankind and with the sankalpa of mankind everything is operative, effective and in motion. O Narad! everywhere in the universe there is 'will'–'resolve' and only 'resolve', therefore you engage in devotion of 'sankalpa'–(2)

He who worships 'sankalpa' perceiving it as brahm, he accomplishes the supernatural becoming stable, prominent devoid of suffering, however he achieves unrestricted progress as far as there is the scope of 'sankalpa'. Narad enquired,

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heavens etc); **sanklriptyai**–with the support (motive) of resolve (presgiteous-state); **varsam**–rain; **sankalpatey**–is competent (accomplished); **varshasya**–of rain; **sanklriptyai**–on ability; **annam sankalpatey**–anna is accomplished (capable); **annasya sanklriptyai**–on anna being accomplished; **praanaah sankalpantey**–praans are abundantly endowed (powerful); **praanaanaam**–of praans; **sanklriptyai**–on being strong; **mantraah**–mantra, study of vedas; **sankalpantey**–can be accomplished; **mantraanaam**–of study of vedas; **sanklriptyai**–on ability; **karmaani**–conscientiousness; **sankalpantey**–become forceful; **karmanaam**–of karmas; **sanklriptyai**–on being abundantly endowed; **lokah**–people, mankind; **sankalpatey**–becomes full of resolve; **lokasya**–of people; **sanklriptyai**–on the foundation of resolve (ability, accomplishment); **sarvam**–everything, entire universe; **sankalpatey**–is thriving, carrying on; **sah eshah**–that this alone; **sankalpah**–is thought, appraisal, (aspect of) competence; **sankalpam upaassva**–(O Narad) you worship (properly use) sankalpa (idea, thought); **iti**–this (explained)–(2)

स यः संकल्पं ब्रह्मेत्युपास्ते क्लृप्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्संकल्पस्य गतं तत्रास्य यथाकामचारो भवति यः संकल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः संकल्पाद्भूय इति संकल्पाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥

Lord! in that case is there anything bigger than sankalpa? The rishi replied, yes there is! Narad requested, Sire then please provide me knowledge about that–(3)

Seventh Chapter—(Fifth section)

The rishi explained–chitta–feeling is greater than sankalpa–willing–resolve. When there is a consciousness–awareness of any matter, realisation of any subject, then

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sah yah sankalpam brahm-iti-upaastey klriptaan-vai sa lokaan dhruvaan dhruvah pratishthitaan pratishthito-avyathamaanaan-avyathamaana-abhisidhyati yaavat-sankalpasya gatam tattraasya yathaa-kaamchaaro bhavati yah sankalpam brahm-ityupaastey-asti bhagwah sankalpaad-bhooya iti sankalpaad-vaava bhooyo-asteeti tanmey bhagwaan-braveetu-iti–(3)

sah yah sankalpam brahm iti upaastey–he who perceives sankalpa (idea, deliberation) as brahm (foremost) and worships (applies); **klriptaan**–(due to own karmas pre) determined or created; **vai**–just; **sah**–that (devotee, who resolves); **lokaan**–to lokas (births, conditions); **dhruvaan**–assured, definite; **dhruvah**–who has a resolute calm mind; **pratishthitaan**–prestigeous (to lokas); **pratishthitah**–also calm himself; **avyathamaanaan**–devoid of anguish-pain or who does not inflict pain; **avyathamaanah**–who is also devoid of anguish himself (healthy); **abhisidhyati**–attains, achieves; **yaavat sankalpasya**–as far as, as much as of sankalpa; **tattraasya...braveetu iti**–meaning as before–(3)

चित्तं वाव संकल्पाद्भूयो यदा वै चेतयतेऽथ संकल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

chittam vaava sankalpaad-bhooyo yadaa vai chetayatey-atha sankalpayatey-atha manasyati-atha vaachameerayati taam-u naamnirayati naamni mantraa ekam bhavanti mantreshu karmaani–(1)

resolve comes up. After resolve–begins the involvement of knowing (mana)–speech (vaani)–word (naam)–(sacred verse) mantra–deed (karma)–(1)

The only base of resolve-knowing-speech etc. is feeling, realisation, chitta–feeling is as though their atma, their abode is in chitta alone, this is the reason even if one is very knowledgeable, is a scholar, if he is devoid of feeling–chitta,

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chittam–consciousness (intelligence); **vaa va**–however; **sankalpaad**–from will; **bhooyah**–is bigger; **yadaa vai**–whenever; **chetayatey**–becomes conscious; is alert; **atha**–thereafter; **sankalpayatey**–resolves, wills (firm determination); **atha mansyati**–then meditates, reflects **atha**–then, at that time; **vaacham eerayati**–motivates, urges speech; **taam u**–to that (speech) as well; **naamni eerayati**–motivates in naam (word); **naamni mantraah ekam bhavanti**–mantras becomes one (permeate, fit) in naama–words; **mantreshu karmaani**–and karmas (deeds) in mantras (permeate, fit)–(1)

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते। चित्तꣳ ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्स्वेति॥ २ ॥

taani ha vaa etaani chittaikaayanaani chittaatmaani chittey pratishthitaani tasmaad-yadyapi bahuvid chitto bhavati naayam asti–iti-eva-enam-aahuh-yat-ayam-veda yad vaa ayam vidwaan-na-ittham-achittah syaad-ityatha yadyalpavid-chittavaan-bhavati tasmaa evota shushrooshantey. chittam hi eva eshaam ekaayanam chittam-aatmaa chittam pratishthaa chittam upaassva iti–(2)

taani ha vai–definitely all these (from word till will); **chittai kaayanaani**–who depend on support of chitta–feeling; **chittaatmaani**–form of feeling consciousness; **chittey pratishthitaani**–(perceiving a situation) situated in chitta; **tasmaad**–with that reason, hence; **yadyapi**–even if;

then he is considered as fictional. If he was somewhat learned, or is somewhat knowledgeable then would he be devoid of feeling? That person who knows nothing is similar to fiction. Contrary to this even if a person has little knowledge, if he is full of feeling then everyone listens to him. Chitta–feeling alone is their only basis, chitta alone is atma, chitta is prestige. O Narad! you worship 'chitta'–(2)

Whoever worships 'Chitta'–feeling perceiving as brahm, he is firm, distingusished and devoid of suffering and supposidly attains fulfilment of the loka of firmness, fame

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bahuvid–who is also very knowledgeable; **achittah**–(if) devoid of feeling (consciousness); **bhavati**–is (then); **na ayam asti**–is not (in senses); **iti+eva**–like this; **enam**–this, he; **aahuh**–is said; **yat**–that; who; **ayam**–this; **veda**–perceived (had he); **yad vaa**–or; **vidwaan**–who is knowledgeable (then); **na**–never; **ittham**–like this; **achittah**–devoid of feeling (consciousness); **syaad**–would be; **iti**–like this (is said); **atha**–and; **yadi**–if; **alpavid**–limited (less) knowledgeable; **chittavaan**–who has feeling (consciousness); **bhavati**–is; **tasmai eva ut**–his alone; **shushrooshantey**–desire to listen, care and serve; **chittam hi eva**–because feeling alone; **eshaam**–of all these (from word to will); **ekaayanam**–is the only basis; **chittam**–consciousness; **aatmaa**–is identity; **chittam pratishthaa**–chitta is their support; **chittam upaassva**–(O Narad) you worship (take shelter of) chitta (feeling); **iti**–this (devarshi pointed out)–(2)

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान् ध्रुवान् ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिद्ध्यति। यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति॥ ३॥

sa yash-chittam brahm-iti-upaastey chittaan vai sa lokaan dhruvaan dhruvah pratishthitaan pratisthito-avyathamaanaan-avyathamaano-abhisidhyati. yaavacchitasya gatam tattraasya yathaakaamchaaro

and happiness, however he achieves unrestricted progress as far as there is approach and scope of 'chitta'. Narad asked, Lord! is there anything greater than chitta? The rishi answered, yes, there is! Narad requested, worshipful lord! please sermonise to me about that–(3)

Seventh Chapter—(Sixth Section)

The rishi said, 'dhyaan'–concentration is greater than chitta–feeling, realisation. Realisations, perceptions are many, concentration is one–having one perception is concentration.

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bhavati yashchittam brahm-ityupaastey-asti bhagwash-chittaad-bhooyaiti chittaad-vaava bhooyo-asti-iti tanmey bhagwaan-braveetu-iti–(3)

sah yah–he who; **chittam brahmiti upaastey**–chitta (feeling) is brahm (foremost) worships perceiving as such (is conscious, alert); **chittaan**–who are conscious (connected to chitta-feeling); **vai sah lokaan....braveetu iti**–understand the meaning as before–(3)

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादांशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥ १ ॥

dhyaanam vaava chittaad-bhooyo dhyaayateev prithivee dhyaayateev antariksham dhyaayateev dyou-dhyaayanteev-aapah dhyaayanteev parvataa dhyaayanteev deva-manushyaa-tasmaadya iha manushyaanaam mahattaam praapnuvanti dhyaanaa-paadaan shaa ivaiva tey bhavantiyatha ye-alpaah kalahinah pishunaa upavaadinastey-atha ye prabhavo dhyaanaapaadaanshaa ivaiva tey bhavanti dhyaanam-upaassva-iti–(1)

dhyaanam–concentration of the mind; **vaa va**–

This earth is as though engrossed in dhyaan–concentration, cosmos–heavens–waters-mountains-gods-man–all are as if absorbed in dhyaan–concentration, contemplation, meditation! Those men and women who achieve greatness in the world, they achieve status with a limited certain degree of concentration. Those who are small, insignificant they also quarrel, indulge in back biting and criticise others with the help of dhyaan; those who are masters–great, they also achieve supremacy with a certain degree of dhyaan–concentration! O Narad! you worship 'dhyaan'–(1)

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particularly; **chittaad bhooyah**–greater than chitta–feeling; **prithivee**–earth; **dhyaayati iva**–is as though engrossed in deep thought; **antariksham**–cosmos; **dhyaayati iva dyou**–as if heaven is contemplating; **dhyaayanti iva aapah**–as though waters are also engrossed in deep thought; **dhyaayanti iva parvataah**–as though mountains are also engrossed in deep thought; **dhyaayanti iva deva-manushyaah**–gods and man or as though (learned) people similar to gods are engrossed in deep thought (because earth etc. all are similar, there is no complication amongst them; **tasmat**–therefore; **ye**–who; **iha**–here in this world; **manushyaanaam**–amongst men (whoever); **mahattam**–to greatness, prestige; **praapnu-vanti**–attain; **dhyaan+aapaad+anshaah**–those who somewhat contemplate (cocentrate); **iva**–like; **eva**–precisely; **tey**–they (great people); **bhavanti**–are; **atha**–and; **ye**–who (then); **alpaah**–(are) insignificant (small); **kalahinah**–quarrelsome; **pishunaah**–who indirectly criticise; **upavaadinah**–who criticise on the face; **tey**–they (are); **atha ye**–and who; **prabhavah**–are capable, rulers; **dhyaanaapaa-daansha iva**–like those who contemplate to a certain extent; **eva**–precisely; **tey**–they (God, are learned); **bhavanti**–are; **dhyaanam upaassva**–(O Narad) you contemplate on dhyaan (concentrate on state of mind); **iti**–this (devarshi counselled)–(1)

He who worships dhyaan–concentration–believing it as brahm he achieves unrestricted progress as far as there is approach and scope of 'dhyaan'. Narad asked, respected sir! is there anything bigger than dhyaan? The rishi answered, yes–there is! Narad requested, sir! please instruct me about that–(2)

Seventh Chapter—(Seventh Section)

The rishi stated 'vijyaan'–acquired in depth knowledge of the world (science) is greater than 'dhyaan'–concentration. One realisation out of many is called 'dhyaan', but that realisation can be both good or bad. That is why it is stated in the sixth section that from 'dhyaan' we can become both either insignificant or great. With the help of 'vijyaan' man embraces greatness in place of insignificance. With the help

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स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa yo dhyaanam brahm-ityupaastey yaavad dhyaanasya gatam tattraasya yathaa-kaama-chaaro bhavati yo dhyaanam brahm-ityupaastey-asti bhagwo dhyaanaad-bhooya iti dhyaanaadvaava bhooyo-asteeti tanmey bhagwaan-braveetu iti–(2)

sah yah–he who; **dhyaanam**–to concentration of mind; **brahm**–brahm (great, foremost); **iti**–perceiving as such; **upaastey**–worships; **yaavad dhyaanasya-braveetu iti**–meaning as before–(2)

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदꣳ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यꣳ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याꣳ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाꣳश्च मनुष्याꣳश्च पशूꣳश्च वयाꣳसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्स्वेति ॥ १ ॥

of vijyaan one acquires knowledge of rigveda-yajurveda-saamveda-atharvaveda etc. and also of heaven-earth-air-space etc. apart from righteousness-unrighteousness-truth-untruth etc.–hence O Narad! you worship 'vijyaan'–(1)

He who worships vijyaan accepting it as brahm, such learned people attain complete knowledge of science and

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vijyaanam vaava dhyaanaad-bhooyo vijyaanena vaa rigvedam vijaaneeti yajurvedam saamvedam-aatharvanam chaturtham-itihaas-puraanam panchamam vedaanaam vedam pitryam raashim daivam nidhim vaako-vaakyamekaayanam devavidyaam brahm vidyaam bhoot vidyaam kshatravidyaam nakshatravidyaam sarpadevjana vidyaam divam cha prithiveem cha vaayum cha aakaasham cha aapashcha tejashcha devaanshcha manushyaanshcha pashoonshcha vyaansi cha trin-vanaspateem-shavaa-padaani-aakeet-patang-pipeelakam dharmam cha adharmam cha satyam cha anritam cha saadhu cha asaadhu cha hridayajyam cha ahridayajyam cha annam cha rasam cha imam cha lokam amum cha vijyaanenaiva vijaanaati vijaanam-upaassva-iti–(1)

vijyaanam–science (distinctive–in depth knowledge); **vaa va**–however; **dhyaanaad bhooyah**–is greater than concentration; **vijyaanena**–from vijyaan; **eva**–particularly; **rigvedam vijaanaati**–understands the essential nature of rigveda; **yajurvedam....ahridayajyam cha**–meaning as before; **annam cha**–and to anna; **rasam cha**–to rasa (relish, delight); **imam lokam**–to this earth or to this birth; **amum cha**–and that heaven or to that other birth; **vijyaanena eva vijaanaati**–understands only from vijyaan; **vijyaanam upaassva**–you offer devotion to vijyaan (become distinctive–learned); **iti**–this (devarshi instructed)–(1)

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

wisdom of both regions, however, he achieves unrestricted progress as far as there is approach and scope of science. Narad enquired, in that case respected sir! is there anything greater than science? The rishi replied, yes there is! Narad requested, then my lord, please instruct me on that–(2)

Seventh Chapter—(Eighth Section)

The rishi declared 'bal'–power, strength, might, force, vigour–is bigger than science. Science is psychological but

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sa yo vijyaanam brahm-iti-upaastey vijyaan-vato vai sa lokaan-jyaanvato abhisidhyati yaavad-vijyaanasya gatam tattraasya yathaa-kaamchaaro bhavati yo vijyaanam brahm-ityupaastey asti bhagawo vijyaanaad-bhooya iti vijyaanaad-vaava bhooyo-asteeti tanmey bhagwaan-braveetu iti–(2)

sah yah vijyaanam brahm iti upaastey–he who worships (accomplishes) vijyaan perceiving as brahm (great, foremost); **vijyaanvatah**–connected with science, scientist; **vai**–particularly; **sah**–he (scientist); **lokaan**–to lokas or to learned people;**jyaanvatah**–(and) to knowledgeable (people); **abhisidhyati**–accomplishes, enchants, impresses; **yaavad vijyaanasya..........braveetu iti**–meaning as before–(2)

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति॥ १ ॥

balam vaava vijyaanaat-bhooyo-api ha shatam vijyaanvataam-eko balwaan-aakampayatey sa yadaa balee bhavati-athotthaataa bhavati-uttishthan-paricharitaa bhavati paricharan-upasattaa bhavati-upaseedan-drashtaa bhavati shrotaa bhavati mantaa bhavati boddhaa bhavati kartaa bhavati vijyaataa bhavati–(1)

balam–power, strength (physical, mental, spiritual), force; **vaa va**–however; **vijyaanaat**–from distinctive (deep) thought;

'bal' is of all kinds-physical, psychological and spiritual. One powerful person causes to tremble a hundred scientists. When a scientist is powerful, then he rises to achieve something, when he rises then he stretches out to serve a teacher, in serving a guru he comes close to him and becomes his favourite and thereafter he is blessed by the teacher because of which he becomes a drashtaa–visionist, shrotaa–listener of the guru's counsel, mantaa–thinker, boddhaa–learned, kartaa–doer of deed, vijyaataa–scientist of metaphysical knowledge for realisation of supreme truth–(1)

With height and power the earth is stationary, with might alone the space, heavens, mountains, divine people and man, animals-birds-vegetation-creatures which breathe–insects-flies-ants etc. are set in position. With God's might in the form

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bhooyah–is greater; **api ha**–definitely; **shatam**–hundred; **vijyaanvataam**–of scientists; (**shatam vijyaanvataam**–to hundreds of scientists); **ekah**–alone; **balwaan**–strong; **aakampayatey**–causes to tremble; **sah**–that (man); **yadaa**–when; **balee**–strong; **bhavati**–is; **atha**–then; **utthaataa**–who rises, who is progressive, who is advanced; **bhavati**–is; **uttishthan**–progressive; **paricharitaa**–who is in attendance, service (of guru); **bhavati**–is; **paricharan**–(of the teacher) who serves; **upsattaa**–(for education) who sits near (the teacher), invested with sacred thread, who is fit to receive knowledge, who is the favourite of the guru; **bhavati**–becomes; **upseedan**–sitting near; who being the subject of affection; **drashtaa**–learned; **bhavati**–becomes; **shrotaa**–counsel of guru or who listens to shastras; **bhavati**–is; **mantaa bhavati**–who contemplates; is a thinker; **boddhaa bhavati**–becomes learned; **kartaa bhavati**–(with wisdom) becomes performer of deed; **vijyaataa bhavati**–(finally) becomes a scientist–(1)

बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्ग-पिपीलकं बलेन लोकस्तिष्ठति बलमुपास्स्वेति ॥ २ ॥

of a regulation, all lokas are placed within their limits. O Narad! worship 'bal'–might–(2)

He who worships 'might'–power-perceiving as brahm, he achieves unrestricted progress as far as there is approach and scope of power. Narad enquired, respected sir! in that case is there anything greater than power? The rishi replied, yes there is! Narad requested please instruct me about that–(3)

Seventh Chapter—(Ninth Section)

The rishi commented, 'anna'–foodgrain-is greater than might. For this very reason if anyone does not eat for ten

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balena vai prithivee tishthati balena-antariksham balena dyou-balena parvataa balena deva-manushyaa balena pashava cha vayaansi cha trin-vanaspatayah shwaapad-anya-aakeeta-patanga-pipipeelakam balena loka-tishthati balam-upaassva-iti–(2)

balena vai–with might alone; **prithivee tishthati**–is earth situated; **balena antariksham**–with might celestial space; **balena dyou**–with might heavens; **balena parvataah**–with might mountains; **balena deva-manushyaah**–with might divine people and men; **balena**–with might; **pashavah cha....upaassva iti**–meaning as before–(2)

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥

sa yo balam brahm-ityupaastey yaavad-balasya gatam tattra-asya yathaakaamchaaro bhavati yo balam brahm-ityupaastey-asti bhagwo balaad-bhooya iti balaad-vaava bhooyo-asti-iti tanmey bhagwaan-braveetu-iti–(3)

sa yah balam.......braveetu iti–meaning as before–(3)

अन्नं वाव बलाद् भूयस्तस्माद्यद्यपि दशरात्रीर्नाश्नीयाद्यद्यु ह जीवेदथवाऽद्रष्टाऽश्रोताऽमन्ताऽबोद्धाऽकर्ताऽविज्ञाता भवत्यथान्नस्याऽऽये द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्स्वेति ॥ १ ॥

nights, and is still alive, then he becomes 'adrashtaa'–who is unable to see, amantaa–who is unable to reflect, aboddhaa–who is unable to understand, akartaa–who is incapable of performing karma, avijyaataa–who is ignorant–his mind ceases to function, but when he consumes 'anna'; he again begins to see, listen, accept, understand, becomes active and prudent. O' Narad! you should offer devotion to 'anna'–(1)

He who worships 'anna'–foodgrain-perceiving it as brahm, he obtains supposed understanding of the regions of foodgrain and consumption, nevertheless, he accomplishes

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annam vaava balaad bhooyah-tasmaad-yadyapi dashraatree naashneeyaat-yaddyuha jeevet-athavaa-adrashtaa-ashrotaa-amantaa-aboddhaa-akartaa-avijyaataa bhavati-atha-annasya-aaye drashtaa bhavati shrotaa bhavati mantaa bhavati boddhaa bhavati kartaa bhavati vijyaataa bhavati annam-upaassva-iti–(1)

annam–anna; **vaa va**–alone however; **balaad bhooyah**–is greater than 'bal'-vitality-power; **tasmaad**–hence; **yadyapi**–if; **dashraatreeh**–upto ten nights (days); **na**–does not; **ashneeyaat**–consume food; **yadi uha**–even then if; **jeevet**–is alive; **athavaa**–then, or; **adrashtaa**–who is unable to see; **ashrotaa**–is unable to hear; **amantaa**–incapable of reflecting; **aboddhaa**–incapable of understanding; **akartaa**–incapable of performing karma; **avijyataa**–ignorant; **bhavati**–becomes (with the absence of anna all senses become weak); **atha**–after this; **annasya**–of anna; **aaye**–being available (on consuming anna); **drashtaa bhavati...upaassva iti**–meaning as before–(1)

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa yo-annam brahm-iti-upaastey-annavato vai sa lokaan-paanavato-abhisidhyati yaavad-annasya gatam tattraasya yathaa-kaamchaaro bhavati yo-annam

unrestricted progress as far there is approach and scope of lokas of foodgrain. Narad asked, worshipful lord! then is there anything bigger than anna? The rishi answered. Yes there is! Narad requested, in that case my revered lord, please preach me about that–(2)

Seventh Chapter—(Tenth Section)

The rishi declared, 'waters'–jala-are greater than foodgrains. That is why when rainfall is scarce, the vital life force and senses are distressed thinking that foodgrain will be limited this time; and when there is adequate rainfall, then senses and life force-rejoice thinking that foodgrain will be in plentiful this time.

Waters are as though maintain perceptible features before us–this earth, space, heaven, mountains, these

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brahm-ityupaastey-asti bhagwo-annaad-bhooya iti-annaad-vaava bhooyo-asteeti tanmey bhagwaan-braveetu-iti–(2)

sah yah annam brahm iti upaastey–he who perceives anna as brahm (great) and worships (consumes anna); **annavatah**–who are abound with anna; **vai**–particularly; **sah**–those (devotees); **lokaan**–to lokas, to region, to birth; **paanvatah**–(to lokas of drinking water) which have water, which have plentiful of water; **abhisidhyati**–accomplish, attain; **yaavad annasya........braveetu iti**–meaning as before–(2)

आपो वावान्नाद्भूयस्यस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणाः भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाꣳसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता अप उपास्स्वेति॥ १ ॥

aapo vaava-annaad-bhooyasya-tasmaat-yadaa suvrishtirna bhavati vyaadheeyantey praanaa annam

divinities and people, these animals–birds–blades of grass–vegetation–beasts of prey–insects–moths–ants–these are as though waters in visible shape. O'Narad! you carry out devotion to 'jala'–(1)

He who carries out devotion to 'jala'–waters-perceiving it as brahm, he attains all desires, he is satisfied, but upto the

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kaneeyo bhavishyati-iti-atha yadaa suvrishtir-bhavati-aanandinah praanaah bhavanti annam bahu bhavishyati-ityaapa eva-imaah moortaa yeyam prithivee yad-antariksham yad dyou-yat parvataa yad-devamanushyaa yat pashavashcha vayaanasi cha trin vanaspatayah shwaapadaani-aakeet-patang-pipeelakaam-aapa-eva imaa moortaa apa upaassva-iti–(1)

aapah–water; **vaava**–then, particularly; **annaad bhooyasyah**–is greater than foodgrain; **tasmaat**–therefore; **yadaa**–when; **suvrishtih**–good (ample) rain; **na bhavati**–does not happen (then); **vyaadheeyantey**–become affected by grief, get worried; **praanaah**–exhale-inhale, senses, life force; **annam**–foodgrain; **kaneeyah**–limited; **bhavishyati**–will be; **iti**–this (thinking); **atha**–and; **yadaa suvrishtih bhavati**–when there is ample rainfall; **aanandinah**–rejoice, happy; **praanaah-bhavanti**–life force become; **annam bahu bhavishyati**–foodgrain will be plenty; **iti**–this (reflecting); **aapah eva**–water alone; **imaah**–these; **moortaah**–visible, evident; **yaa**–that; **iyam**–this; **prithivee**–earth; **yad antariksham.....apah upaassva iti**–meaning as before–(1)

स योऽपो ब्रह्मेत्युपास्ते आप्नोति सर्वान्कामांस्तृप्तिमान्भवति यावदपां गतं तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa yo aapo brahm-iti-upaastey aapṇoti sarvaan-kaamaan-triptimaan-bhavati yaavad-apaam gatam tattra-asya yathaa-kaamachaaro bhavati yo-apo brahm-iti-upaastey-asti bhagwo-adbhyo bhooya ityadbhyo vaava bhooyo-asteeti tanmey bhagwaan-braveetu-iti–(2)

scope and reach of water, he achieves unrestricted progress. Narad enquired, respected lord in that case, is there anything greater than water? The rishi answered, yes there is! Narad requested, respected sir! please deliver a sermon to me about that–(2)

Seventh Chapter—(Eleventh Section)

The rishi said, 'teja'-fire-energy is bigger than water. When this 'teja' carries the wind with it and causes heat in the sky (space) then everyone remarks there is drought, heat is in the increase, it will definitely rain. First 'teja' displays its

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sah yah–he who; **apah**–to waters; **brahm iti upaastey**–worships perceiving as brahm (great, most eminent (he); **aapnoti**–attains, **sarvaan**–all; **kaamaan**–to desires, to pleasures; **triptimaan**–always satisfied; **bhavati**–remains; **yaavad**–as far as; **apaam**–of waters; **gatam tattra.... braveetu iti**–meaning as before–(2)

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराह्लादाश्चरन्ति। तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति। तेज एव तत्पूर्वं दर्शयित्वाऽथापः सृजते तेज उपास्स्वेति॥ १ ॥

tejo vaavaadbhyo bhooyastadwaa etad-vaayum aagrihya-aakaasham-abhitapati tad-aahur-nishochati nitpati-varshishyati vaa iti teja eva tat-poorva darshayitwa-athaapah srijatey tad-etad-oordhwaabhishcha tirashcheebhishcha vidyudbhi aalhaada-charanti. tasmaad-aahur-vidyotatey stanayati varshishyati vaa iti. teja eva tatpoorvam darshayitwaa-athaapah srijatey teja upaassva iti–(1)

tejah–energy (fire), **vaava**–still then; **adbhyah**–from waters; **bhooyah**–is greater; **tadvai etad**–that alone (energy fire); **vaayum**–to wind; **aagrihya**–restrains, holds; **aakaasham**–to sky; **abitapati**–causes to heat; **tad**–then;

skill and then creates water. It is 'teja' which moves above with all around with lightnings and thunder. Observing this people cry out-what a flashand thunder now it will rain-this 'teja' alone displays its appearance and creates water again. O'Narad! engage in devotion of 'teja'–(1)

He who engages in devotion to 'teja'–energy-perceiving it as brahm, he himself becomes energetic, he as though attains complete knowledge and capability of lokas which

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aahuh–(people), say; **nischochati**–is warming up; **nitapati**–is very much warm; **varshishyati**–will rain; **vai**–definitely; **iti**–like this (say); **tejah eva**–energy alone; **tat**–to that; **poorvam**–at first; **darshyitwaa**–displays, reveals; **atha**–afterwards; **apah**–to waters; **srijatey**–creates; **tad etad**–that alone this (energy); **oordhwaabhih**–present above; **cha**–and; **tirashcheebhih cha**–happening across; **vidyubhih**–from lightnings; **aalhaadaah**–thunder of lightning; **charaṇti**–are created; **tasmaat**–due to that reason (observing that); **aahuh**–(people) say; **vidyotatey**–lighting is flashing; **stanayati**–cloud is thundering; **varshishyati**–it will rain; **vai**–definitely; **iti**–like this (say); **tejah eva**–energy alone; **tat**–to that (situation of rain); **darshyitwaa**–displaying, revealing; **atha apah srijatey**–creates water afterwards; **tejah**–to energy (of); **upaassva**–(O Narad) you worship (properly apply-use); **iti**–this counselled devarshi Sanatkumar–(1)

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहतत-मस्कानभिसिद्ध्यति यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्म भगवान्ब्रवीत्विति॥ २॥

sa ya-tejo brahm-ityupaastey tejaswee vai sa tejaswato-lokaan-bhaaswato-apahat-tamaskaan-abhisidhyati yaavat-tejaso gatam tattraasya yathaa-kaamchaaro bhavati yastejo brahm-ityupaastey asti bhagwas-tejaso bhooya iti tejaso vaava bhooyo asteeti tanma bhagwaan-braveetu-iti–(2)

are energetic–brilliant and free from darkness, however he achieves unrestricted progress upto the scope and reach of 'teja'. Narad enquired, in that case worshipful lord! is there anything greater than 'teja'? The rishi replied, yes there is! Narad requested, then Sir! please teach me about that–(2)

Seventh Chapter—(Twelfth Section)

The rishi uttered 'aakaash' (space, sky, cosmos) is bigger than 'teja' (energy, fire). Because space is the place of shelter of energy. The sun and moon both exist in space, lightning,

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sah yah–he who; **tejah brahm iti upaastey**–worships energy (fire) perceiving as brahm (great); **tejaswee**–energetic, gifted, brilliant; **vai**–with certainty; **sah**–he (becomes); **tejaswatah**–accomplished with energy (consisting predominently of energy); **lokaan**–to lokas; **bhaaswatah**–combined with lustre (light); **apahattamaskaan**–free of darkness (to lokas); **abhisidhyati**–(attains) accomplishment; **yaavat tejasah** (of energy)**...braveetu iti**–meaning as before–(2)

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति ॥ १ ॥

aakaasho vaava tejaso bhooyaan-aakaashey vai soorya-chandra-masau-ubhou vidyut-nakshatraani-agni-aakaashena-aahvayati-aakaashena-shrinoti-aakaashena pratishrinoti-aakaashey ramata aakaashey na ramata aakaashey jaayata aakaasham-abhijaayata aakaasham-upaassva-iti–(1)

aakaashah–space, sky; **vaava**–however then; **tejasah**–from energy; **bhooyaan**–is greater; **aakaashey vai**–in space alone; **soorya-chandra-masou**–sun and moon; **ubhou**–both; **vidyut**–lightning; **nakshatraani**–planets, stars, heavenly bodies; **agnih**–are fire (energy); **aakaashena**–from

planets and fire exist in space. Invocation is from space, hearing (listening) is from space, answer is given from space, pleasure and amusement may or may not be in space, origin is in space, buds shoot towards space. O Narad! you worship 'aakaash'-space–(1)

He who is devoted to aakaash–space, sky, cosmos perceiving it as brahm, he as though achieves fulfilment of great lokas which are full of light and space, open and free of obstacles,

(the medium of) space; **aahvayati**–calls; **aakaashena**–from (the medium of) space; **shrinoti**–listens; **aakaashena**–from (the medium of) space; **pratishrinoti**–listens to a rejoinder, retort; **aakaashey**–in space; **ramatey**–amuses and rejoices, or **aakaashey ramatey**–heart is set in space, drawn towards, absorbed; **aakaashey**–(combined with confusion and turmoil) in space; **na**–not; **ramatey**–(mind) is drawn; **aakaashey**–in space (place of convenience and leisure);**jaayatey**–(living being) is born; **aakaasham abhi**–towards space; **jaayate**–(sprout, bud) originates; **aakaasham**–to (of) space; **upaasasva**–(O Narad) you worship; **iti**–this (Sanat Kumar explained)–(1)

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽसंबाधानुरुगायवतोऽभिसिद्ध्यति। यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्याकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa ya aakaasham brahm-iti-upaasta aakaashvato vai sa lokaan-prakaashvato-asambaadhaan-urugaayavato-abhisidhyati. yaavad aakaashasya gatam tattraasya yathaakaamchaaro bhavati ya aakaasham brahm-ityupaastey-asti bhagawa aakaashaad-bhooya iti-aakaashaad-vaava bhooyo-asteeti tanmey bhagwaan-braveetu-iti–(2)

sah yah–he who; **aakaasham**–to space; **brahm iti**–perceiving as brahm (great, most eminent); **upastey**–worships; **aakaashvatah**–who belong to space; **vai**–with certainty; **sah**–that (devotee); **lokaan**–to lokas; **prakaashvatah**–which

however, he achieves unrestricted progress upto the scope and reach of space. Narad enquired, in that case worshipful lord! is there anything greater than space? Yes there is–the rishi replied. Narad requested, lord! please teach me about that–(2)

Seventh Chapter—(Thirteenth Section)

The rishi explained, 'smriti' memory-is greater than space. In space, the sound comes and goes away, however, in memory sound is stable and it settles. If many people sit at any place and none have the power of memory, then though

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are endowed with light; **asambaadhaan**–free of difficulty, obstacle; **urugaayavatah**–which are spread and extent (lokas), of considerable food grain collection; **abhisidhyati**–attains, accomplishes; **yaavad aakaashasya-..........braveetu iti**–meaning as before–(2)

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन्। यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन् स्मरेण वै पुत्रान्विजानाति स्मरेण पशून् स्मरमुपास्स्वेति ॥ १ ॥

smaro vaava aakaashaad-bhooya-tasmaad-yadyapi-bahava aaseeranasmaranto naivatey kanchana shrinuyurna-manveeranna vijaaneeran. yadaa vaava tey smareyu-atha shrinuyu-atha manveeran-atha vijaaneeran smarena vai putraan-vijaanaati smarena pashoon smaram upaassva-iti–(1)

smarah–memory (recollection); **vaa va**–however particularly; **aakaashaad bhooyah**–is still greater than space; **yadyapi**–even though; **bahavah**–many people; **aaseeran**–may be seated; **asmarantah**–not remembering; **na eva**–do not; **tey**–those (people); **kanchan**–to any one (matter); **shrinuyu**–be able to hear; **na manveeran**–not be able to think; **na vijaaneeran**–not be able to know; **yadaa vaa va**–however when particularly; **tey**–they; **smareyuh**–will recollect; **atha**–then; **shrinuyuh**–listen (to each others talk); **atha manveeran**–and think (ponder); **atha-vijaaneeran**–

sitting near each other they will not be able to hear each other, or know or understand. However, if their power of memory returns, they will then be able to hear each other, know and understand each other. A living being recognizes sons and livestock through the power of memory. O Narad' you worship 'smriti'–memory–(1)

He who is devoted to 'smriti'–memory–perceiving it as a brahm, he achieves uninterrupted development upto the scope and reach of memory. Narad enquired, in that case respectful Sir! is there anything greater than memory? Yes there is! the rishi replied. Narad then requested, lord! Please instruct me about that–(2)

Seventh Chapter—(Fourteenth Section)

The rishi advised, 'aashaa'–hope is greater than memory. Memory is related to the 'past', hope together with memory

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and know; **smarena vai**–from memory alone; **putraan**–to sons; **vijaanaati**–recognises; **smarena**–from memory; **pashoon**–to livestock (knows); **smaram**–to (of) the power of recollection; **upaassva**–you worship; **iti**–this (explained)–(1)

य सः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa yah smaram brahm-ityupaastey yaavat-smarasya gatam tattraasya yathaa-kaamchaaro bhavati yah smaram brahm-itupaastey-asti bhagwah smaraad-bhooya iti smaraad-vaava bhooya-asti-iti-tanmey bhagwaan-braveetu-iti–(2)

sahyah–he who; **smaram**–to power of memory; **brahm iti**–perceiving as brahm (great, respected), **upaastey**–worships (does not let it diminish), **yaavat smarasya** (of memory)...**braveetu iti**–meaning as before–(2)

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्राꣳश्च पशूꣳश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्स्वेति ॥ १ ॥

establishes a relationship with the future. Kindled with hope, memory remembers mantras, man performs karma with hope, with hope alone the progeny, wish for this world and beyond. O'Narad! you carry out devotion of 'hope'–(1)

He who carries out devotion to 'hope' perceiving it as brahm, all his desires are fulfilled beyond expectation, all his blessings are unfailing (unfallible), are fruitful; however he

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aashaa vaava smaraad-bhooyasee-aashaa-iddhah vai smaro mantraan dheetey karmaani kurutey putraanshcha pashoonshcha-icchhatey imamcha lokam-amum cha-icchhatey aashaam-upaassva-iti–(1)

aasha–desire to acquire the unacquired in future (hope); **vaava**–however; **smaraad**–from memory still; **bhooyasee**–greater, is bigger; **aashaa-iddhah**–kindled with hope; **vai**–with certainity; **smarah**–memory; **mantraan**–to (of) veda mantras; **adheetey**–studies; **karmaani kurutey**–performs; karma–deed; **putraan cha**–and to sons; **pashooncha**–and to livestock; **icchhatey**–hopes, desires; **imamcha lokam**–to this world (earth), to this birth; **amumcha**–and that world (heaven), to next birth; **icchhatey**–desires (hopes); **aashaam**–to hope; **upaassva**–you worship (make effort for its fulfilment); **iti**–explained this–(1)

स य आशां ब्रह्मेत्युपास्ते आशयाऽस्य सर्वे कामाः समृद्ध्यन्त्यमोघा हास्याशिषो भवन्ति। यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥

sa ya aashaam brahm-iti-upaastey aashayaa-asya sarvey kaamaah samriddhyant-amoghaa haasyaashisho bhavanti. yaavad-aashaayaa gatam tattraasya yathaakaam chaaro bhavati ya aashaam brahm-iti-upaastey-asti bhagwa aashaayaa bhooya iti-aashaayaa vaava bhooya-asteeti tanmey bhagwaan-braveetu-iti–(2)

sahyah–he who; **aashaam**–to hope; **brahm iti**–knowing brahm (is great); **upaastey**–worships; **aashayaa**–

achieves unrestricted progress till the reach and scope of 'hope'. Narad enquired, Sir!' is there anything beyond hope! The rishi replied, yes there is! Narad requested, in that case worshipfull lord! please explain me about that–(2)

Seventh Chapter—(Fifteenth Section)

The rishi explained that 'praan'–vital breath, life, atma- is greater than hope. Hope is also for life–for praan. Just as spokes are assigned to the centre of a wheel, in the same manner from 'name' to 'hope' all spokes are entrusted (consigned) to the wheel of praan. Everything is proceeding (moving,

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(with this) hope; **asya**–to this (devotee) **sarvey kaamaah**– all desires (longings); **samriddhayanti**–are fulfilled; **amoghaah**–successful; **ha**–definitely; **asya**–its; **aashishah**– blessings; **bhavanti**–happen; **yaavad aashaayaah** (of hope)**....braveetu iti**–meaning as before–(2)

प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वꣳ समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

praano vaa aashaayaa bhooyaan yathaa vaa araa naabhou samarpitaa evam asmin praaney sarvam samarpitam praanah praanena yaati praanah praanam dadaati praanaay dadaati praano ha pitaa praano maataa praano bhraataa praanah swasaa praana aachaaryah praano braahmanah–(1)

praanah–praan, life, jeevaatmaa itself; **vai**–certainly; **aashaayaah**–with hope; **bhooyaan**–is greater; **yathaa vai**– just as; **araah**–spokes; **naabhou**–(of the wheel) in centre; **samparpitaah**–joined, are threaded; **evam**–in this manner; **asmin**–this; **praaney**–in praan; **sarvam**–all (from name to hope); **samarpitam**–are bound together; **praanah**–breath; **praanena**–with praan (jeevaatmaa); **yaati**–moves; **praanah**–atma; **praanam**–to breath; **dadaati**–provides; **praanaay**–for pran (atma itself); **dadaati**–gives; **praanah**–

flowing) with the support of praan, moving while keeping praan as the aim (goal), it is flowing for praan. Praan alone is father, mother, brother, sister, teacher and brahman–(1)

If anyone behaves even slightly improper with father, mother, brother, sister, teacher and brahman who are living, then people condemn saying shame of you–you are hostile

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praan; **ha**–with certainty; **pitaa**–is father; **praanah maataa**–praan (on being present) alone is mother; **praanah bharaataa**–praan alone is brother; **praanah swasaa**–praan alone is sister; **praanah aachaaryah**–praan alone is teacher; **praanah braamanah**–praan (on being present) is brahman–(1)

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किंचिद्भृशमिव प्रत्याह धिक्त्वाऽस्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥ २ ॥

sa yadi pitaram vaa maataram vaa bhraataram vaa swasaaram vaa-aachaaryam vaa braahmanam vaa kinchid-bhrisham-iva pratyaah dhiktwaa-astu-iti-eva-enam-aahuh pitrihaa vai twamasi maatrihaa vai twamasi bhraatrihaa vai twamasi swasrihaa vai twam-asi-aacharyahaa vai twamasi braahmanhaa vai twam-asi-iti–(2)

sah–he; **yadi**–if; **pitaram vaa**–to (own) father; **maataram vaa**–or to mother; **bhraataram vaa**–or to brother; **swasaaram vaa**–or to sister; **aachaaryam vaa**–or to (own) teacher; **braahmnam vaa**–or to (any) braahman; **kinchid**–somewhat; **bhrisham iva**–greatly inappropriate; **pratyaah**–(shamelessly) answers (them); **dhik**–condem-nation; **twaa**–to you; **astu+iti+eva+enam**–be, in this way to him (who speaks untoward); **aahaun**–(people) say; **pitrihaa**–destroyer of father; **vai**–definitely; from **asi**–you are; **maatrihaa vai twam asi**–you are cruel to mother; **bhraatrihaa vai twam asi**–you malign the brother; **swasrihaa vai twam asi**–you malign the sister,

towards father, mother, brother, sister, teacher and brahman–(2)

However after death if their body is reduced to ash in fire, and overturned with a rod, then no one says you are cruel towards father, mother, brother, sister, teacher and brahman–(3)

Praan alone is absolute–he who perceives as such, acknowledges as such, who understands and recognises as

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aachaaryahaa vai twam asi–you are definitely cruel to (your own) teacher; **braahman haa vai twam asi**–you are distroyer of braahman; **iti**–like this (say)–(2)

अथ यद्यप्येनानुत्क्रान्तप्राणान् शूलेन समासं व्यतिषं दहेन्नैवैनं ब्रूयुः पितृहाऽसीति न मातृहाऽसीति न भ्रातृहाऽसीति न स्वसृहाऽसीति नाचार्यहाऽसीति न ब्राह्मणहाऽसीति ॥ ३ ॥

atha yadi-api-enaan-utkraant praanaan shoolen samaasam vyatisham dahet-na-eva-enam brooyuh pitrihaa-asi-iti na maatrihaa-asi-iti na bhraatrihaa-asi-iti na swasrihaa-asi-iti na aachaaryahaa-asi-iti na braahmanhaa-asi-iti–(3)

atha–and; **yadi**–if; **api**–also; **enaan**–to them (father etc); **utkraant-praanaan**–whose praans have left, without praan, dead; **shoolen**–with (hot) rod (hook); **samaasam**–gathered together; **vyatisham**–overturn–a little; **dahet**–burn; **na eva enam**–will not to this; **brooyauh**–will say; **pitrihaa asi iti**–you are destroyer of father; **na maatrihaa asi iti**–nor are you murderer of mother; **na bhraatrihaa asi iti**–you are not a destroyer of brother; **na swasrihaa asi iti**–you are not a destroyer of sister; **na aachaaryahaa asi iti**–you are not a destroyer of teacher; **na brahmanha asi**–you are not a destroyer of braahman; **iti**–like this (will say)–(3)

प्राणो ह्येवैतानि सर्वाणि भवति। स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥ ४ ॥

such–begins with 'name' and reaches upto 'praan', he is known as 'ativaadi'–beyond reach or who talks of the future. He moves forward, never falters anywhere. Wherever he reaches he converses about the future. If anyone says you are 'ativaadi', too much, then he should say; I want to go forward–from this view point I am 'ativaadi', I do not hide this, however I am talkative but not 'ativaadi'–(4)

Seventh Chapter—(Sixteenth Section)

The rishi uttered, in reality an 'ativaadi'–is he who while progressing ahead becomes an 'ativaadi' of 'truth'. Narad

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praano hi-eva-taani sarvaani bhavati. sa vaa esha evam pashyan evam manvaan evam vijaanan-ativaadi bhavati tam ched-brooyu-ativaadi-asi-iti-ativaadi-asmi-iti brooyan-apa-huta-veeta–(4)

praanah–praan (on existing); **hi**–because; **eva**–particularly; **etaani**–these; **sarvaani**–all (images of father etc); **bhavati**–exist (on the working of praan or with the existence of jeevaatmaa these relations are possible); **sa vai eshah**–that this; **evam pashyan**–perception as such; **evam manvaanah**–thinking and meditating like this; **evam vijaanan**–a knowledgeable person like this; **ativaadi**–beyond reach or who talks of the future (ahead); **bhavati**–becomes; **tam**–to that (ativaadi); **ched**–if; **brooyuh**–remark (that); **ativaadi**–can speak ahead of this; **asi**–is; **iti**–like this (then); **ativaadi asmi**–I am ativaadi (who can speak ahead of this); **iti**–this; **brooyaat**–speak, accept; **na**–not; **apa-huta-veeta**–hide, deny–(4)

एष तु वा अतिवदति यः सत्येनातिवदति। सोऽहं भगवः सत्येनातिवदानीति। सत्यं त्वेव विजिज्ञासितव्यमिति। सत्यं भगवो विजिज्ञास इति॥ १ ॥

esha tu vaa ativadati yah satyena-ativadati. so aham bhagwah satyena-ativadaaniti. satyam tweva vijijyaa-sitavyam-iti. satyam bhagwo vijijyaasa iti–(1)

said, in that case, respected sir! please make me an 'ativaadi' from 'truth'. The rishi advised, you should desire to know truth alone. Narad requested, Sir! please instruct me about truth–(1)

Seventh Chapter—(Seventeenth Section)

The rishi explained, he who speaks 'satya'–'the truth' has 'jyaan'–knowledge. He who has no 'knowledge', does not speak the truth, hence you should aim to understand 'knowledge' for the cause of truth, that is 'vijyaan'–'distinctive knowledge'. Narad requested in that case respected lord!

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eshahtu–this however; **vai**–definitely; **ativadati**–explains about matter of beyond; **yah**–who; **satyena**–by means of truth (truthful talk); **ativadati**–speaks better; **sah aham**–that I; **bhagwah**–O worshipful lord!; **satyena**–due to truth; **ativadaani**–may be the one to speak beyond this; **iti**–this (said); **satyam tu eva**–to truth alone however; **vijijyaasitavyam**–should desire to know; **iti**–like this; **satyam**–to truth; **bhagwah**–O respectful sir; **vijijyaasey**–I want to know; **iti**–this (Narad prayed)–(1)

यदा वै विजानात्यथ सत्यं वदति। नाविजानन् सत्यं वदति। विजानन्नेव सत्यं वदति। विज्ञानं त्वेव विजिज्ञासितव्यमिति। विज्ञानं भगवो विजिज्ञास इति॥ १॥

yadaa vai vijaanaati-atha satyam vadati. naa vijaanan satyam vadati. vijaanan-eva satyam vadati. vijyaanam tweva vijijyaasitavyam-iti. vijyaanam bhagawo vijijyaasa iti–(1)

yadaa via–whenever; **vijaanaati**–he properly understands; **atha**–then; **satyam**–truthful matter; **vadati**–speaks **na**–never; **avijaanan**–without understanding; **satyam vadati**–can speak the truth; **vijaanan eva satyam vadati**–he who has knowledge speaks the truth; **vijyaanam**–distinctive (thoughtful) knowledge; **tu eva**–only however; **vijijyaasitavyam**–should know; **iti**–like this; **vijyaanam**–

please instruct me about 'vijyaan'–(1)

Seventh Chapter—(Eighteenth Section)

The rishi counselled, 'vijyaan'-distinctive knowledge is acquired by the one who engages in 'manan'–contemplation, deep thinking. He who does not contemplate, understands nothing. Understanding comes through contemplation, this is the reason you should desire to understand 'mati'–the ability of reflecting, the ability of reasoning. Narad said, please instruct me about 'mati'–the ability to contemplate–(1)

Seventh Chapter—(Nineteenth Section)

The rishi explained, 'mati'–the ability to reflect is acquired by the one who has faith, reverence. Without reverence there is no reflection. He who has faith can reflect.

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to distinctive (correct) knowledge; **bhagawah vijijyaasey**–O lord! I want to know; **iti**–this (Narad said)–(1)

यदा वै मनुतेऽथ विजानाति। नामत्वा विजानाति। मत्वैव विजानाति। मतिस्त्वेव विजिज्ञासितव्येति। मतिं भगवो विजिज्ञास इति॥ १॥

yadaa vai manutey-atha vijaanaati. naamatwa vijaanaati. matwaiva vijaanaati. matistweva vijijyaas-sitavyaa-iti. matim bhagwo vijijyaasa iti–(1)

yadaa vai–whenever; **manutey**–reflects; **atha**–at that time; **vijaanaati**–properly knows; **na**–not; **amatwaa**–by not contemplating; without reflection and meditation; **vijaanaati**–can know; **matwaa eva**–only by reflecting; **vijaanaati**–can know; **matih**–the power of reflection and reasoning; **tu-eva**–precisely however; **vijijyaasi-tavyaa**–should know; **iti**–this (the divine sage said); **matim**–to think (reflect); **bhagwah vijijyaasey**–O worshipful lord! I want to know; **iti**–this (Narad requested)–(1)

यदा वै श्रद्दधात्यथ मनुते। नाश्रद्दधन्मनुते। श्रद्दधदेव मनुते। श्रद्धा त्वेव विजिज्ञासितव्येति। श्रद्धां भगवो विजिज्ञास इति॥ १॥

This is the reason you should desire to know about faith. Narad requested, in that case respected lord! please instruct me about faith–'shraddhaa'–(1)

Seventh Chapter—(Twentieth Section)

The rishi uttered, 'shraddhaa'–reverence is attained by those who are 'devoted', without devotion there is no faith, devotion gives rise to faith. This is the reason you should desire

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yadaa vai shrad-dadhaati-atha manutey. na-ashrad-dadhan manutey. shrad-dhat-eva manutey. shraddhaa tweva vijijyaasi-tavyaa-iti. shraddhaam bhagwo vijijyaasa iti–(1)

yadaa vai–whenever; **shrad-dadhaati**–performs reverence (act of duty of respectful sentiment on a subject worth knowing, confidence on truth); **atha**–then; **manutey**–reflects, deliberates (reflects, meditates); **na**–not; **ashrad-dadhad**–without reverence, **manutey**–reflects; **shrad-dadhat**–while maintaining reverence; **eva**–precisely; **manutey**–reflects; **shraddhaa tu eva**–shraddhaa alone however; **vijijyaasitwyaa**–should understand; **iti**–this (explained); **shraddhaam bhagwah vijijyaasey**–I want to know worshipful lord! about reverence; **iti**–this (Narad requested)–(1)

यदा वै निस्तिष्ठत्यथ श्रद्दधाति। नानिस्तिष्ठञ्श्रद्दधाति। निस्तिष्ठन्नेव स श्रद्दधाति। निष्ठा त्वेव विजिज्ञासितव्येति। निष्ठां भगवो विजिज्ञास इति॥ १॥

yadaa vai nistishthati-atha shrad-dadhaati. naanis-tishthan shraddadhaati. nistishthan-eva sa shrad-dadhaati. nishthaa tweva vijijyaa-sitavyeti. nishthaam bhagwo vijijyaasa iti–(1)

yadaa vai–whenever; **nistishthati**–believes (devotion, engrossed); **atha**–then; **shraddadhaati**–endowed with reverence; **na**–not; **anistishthan**–who is not devoted; **shraddadhaati**–who has faith reverence; **nistishthan eva**–while devoted; **shraddadhaati**–engages in reverence;

to understand devotion-nishthaa. Narad requested, in that case worshipful lord! please instruct me about devotion–(1)

Seventh Chapter—(Twentifirst Section)

The rishi counselled 'devotion' is present in the one who is 'industrious, hardworking'. Without hard work there is no devotion. Disposition of performing a deed gives rise to devotion. Therefore you should aim at understanding 'kriti'–performance of duty. Narad prayed, divine lord, please counsel me on 'kriti'–(1)

Seventh Chapter—(Twentisecond Section)

The rishi said that 'happiness' inspires 'kriti'–hard work, without happiness no one works. Happiness makes a man

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nishthaa–devotion; **tu eva**–precisely then; **vijijyaasitavyaa**–should understand; **iti**–this (said Sanatkumar); **nishthaam bhagwah vijiyaasey**–I want to know about devotion my lord!; **iti**–this (Narad prayed)–(1)

यदा वै करोत्यथ निस्तिष्ठति। नाकृत्वा निस्तिष्ठति। कृत्वैव निस्तिष्ठति। कृतिस्त्वेव विजिज्ञासितव्येति। कृतिं भगवो विजिज्ञास इति॥ १॥

yadaa vai karoti-atha nistishthati. naakritwaa nistishthati. kritwaiva nistishthati. kritistweva vijijyaasitavyaa-iti. kritim bhagwo vijijyaasa iti–(1)

yadaa vai–when; **karoti**–performs karma; **atha**–then; **nistishthati**–is endowed with devotion; **na**–never; **akritwaa**–without performing karma; **nistishthati**–engage in devotion; **kritwaa eva nistishthati**–devotion comes after performing karma; **kritih**–performance of deed; **tu eva**–precisely however; **vijijyaasitvyaa**–should understand; **iti**–this (explained); **kritim bhagwah vijijyaasey**–the observance of karma O worshipful lord! I desire to understand; **iti**–this (Narad prayed)–(1)

यदा वै सुखं लभतेऽथ करोति। नासुखं लब्ध्वा करोति। सुखमेव लब्ध्वा करोति। सुखं त्वेव विजिज्ञासितव्यमिति। सुखं भगवो विजिज्ञास इति॥ १॥

undertake 'karma', therefore you should aim to understand 'happiness'. Narad requested, lord! Please instruct me on 'happiness'–(1)

Seventh Chapter—(Twentithird Section)

The rishi stated, 'yo vai bhoomaa tatsukham',–that what is the aggregate of all existance, that what is limitless, boundless and great; that is happiness; 'na alpey sukham-asti'–that what is minute, insignificant, limited, small; there is no happiness in that. 'Bhoomaa' is happiness, therefore I

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yadaa vai sukham labhatey-atha karoti. naasukham labdhwaa karoti. sukham-eva labdhwaa karoti. sukham tweva vijijyaasitavyam-iti. sukham bhagwo vijijyaasa iti–(1)

yadaa vai–whenever; **sukham**–to happiness, joy, contentment; **labhatey**–attains; **atha**–then alone; **karoti**–performs karma; **na**–never; **asukham**–to grief; **labdhwaa**–experiencing (unhappiness); **karoti**–performs karma; **sukham eva labdhwaa karoti**–being contended (man) works–performs karma; **sukham tu eva vijijyaasitavyam**–happiness should be understood; **iti**–this (explained); **sukham bhagwah vijijyaasey**–I want to understand happiness O Lord! **iti**–this (Narad requested)–(1)

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति। भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति। भूमानं भगवो विजिज्ञास इति॥ १॥

yo vai bhoomaa tat sukham naalpey sukham-asti. bhoomaa-eva sukham bhoomaa tweva vijijyaasitavya iti. bhoomaanam bhagwo vijiyaasa iti–(1)

yah vai–who is; **bhoomaa**–big, great, absolute, abundant; **tat**–that alone; **sukham**–is happiness happy; **na**–not; **alpey**–in limit scarce; **sukham asti**–is happiness; **bhoomaa**–absolute, great; **eva**–particularly; **sukham**–is happiness; **bhoomaa**–(to) great limitless; **tu eva**–however; **vijijyaasitavyah**–should understand; **iti**–this (counselled);

desire to understand 'bhoomaa'. (this) Narad requested, please instruct me on 'bhooma'–(1)

Seventh Chapter—(Twentifourth Section)

The rishi explained, that where the atma in its highest virtuous state does not perceive anything, nor hear nor recognise–that alone is 'bhoomaa'; however, where the atma observes, hears and perceives any other object, that is insignificant, unimportant. That what is 'bhoomaa', is 'amrit'-immortal; that what is insignificant is 'martya'-mortal. Narad

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bhoomaanam bhagwah vijijyaasey–O Lord! Lord to bhoomaa! I desire to understand; **iti**–this (Narad requested)–(1)

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाऽथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम्। यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यँ स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति॥ १॥

yattra na-anyat-pashyati na-anyat-shrinoti na-anyad-vijaanaati sa bhoomaa-atha yattra-anyat pashyati-anyat-shrinoti-anyad-vijaanaati tad-alpam. yo vai bhoomaa tad-amritam-atha yad-alpam tat-martyam sa bhagwah kasmin-pratishthita iti swey mahimni yadi vaa na mahimni-iti–(1)

yattra–where, in which state; **na**–does not; **anyat**–to another; **shrinoti**–listens; **na anyad vijaanaati**–does not know any other; **sah bhoomaa**–that alone (state, situation) is bhoomaa (unlimited, absolute); **ahta**–and; **yattra**–where; **anyat shrinoti**–listen to another; **anyad vijaanaati**–understand another; **tad**–that; **alpam**–is small, limited, insignificant; **yah vai**–that alone; **bhoomaa**–is abundant, great; **tad**–that; **amritam**–is immortal (everlasting); **yad alpam**–which is small (insignificant); **tat**–that; **martyam**–mortal, perishes; **sah**–that (bhoomaa); **bhagwah**–O lord; **kasmin**–in what, on which foundation; **pratisthitah**–is situated; **iti**–this (enquired); **swey**–own; **mahimni**–on (basis of) greatness;

asked, lord! where is this 'bhoomaa' established? The rishi answered, bhoomaa is established in its own 'mahimaa'-power-greatness. Or shall we say that he is not established in grandeur as well!–(1)

In this world a cow, horse, elephant, gold, servant, wife, land and home–these are called 'mahimaa' (greatness)–but I do not call them as such. The rishi said, I, however, believe, these are established in each other-what kind of 'mahimaa' is that which is established in any other, which relys on the support of any other–(2)

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yadi-vaa–or, infact; **na**–is not; **mahimni**–also in its own greatness (because that bhooma does not need any foundation or basis or support; **iti**–this (the divine sage explained)–(1)

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति। नाहमेवं ब्रवीमि। ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति॥ २॥

go-ashwam-iha mahimey-tyaachakshatey hastihiranyam daasa-bhaaryam kshetraani aayatanaaneeti. na-aham-evam-braveemi. braveemi-iti ha-uvaacha-anyo hi-anyasmin-pratishthita-iti–(2)

go+ashvam–cow-horses; **iha**–in this (world); **mahimaa**–greatness; **iti**–like this; **aachakshatey**–is said; **hasti-hiranyam**–elephant and gold; **daasabhaaryam**–servants and wife; **kshetraani**–fields of cultivation; **aayatnaani**–home; **iti**–like this (are said); **na aham evam braveemi**–I do not believe like this (in this exposition of basic relationship because the foundation which needs consideration that cannot be 'bhoomaa'. I however); **braveemi**–speak; **iti ha uvaacha**–speaking like this (Sanatkumar) said; **anyah**–one; **hi**–alone; **anyasmin**–in another; **pratishthitah**–has a status, belongs to a state (bhoomaa is innate in greatness, greatness is innate in bhoomaa; bhoomaa and greatness is one, difference is in words-not meaning, therefore there is no relationship of container and contained); **iti**–this (explained)–(2)

Seventh Chapter—(Twentififth Section)

'Bhoomaa' (greatness) is not established (situated) in any, it is below, it is above, it is behind, it is in front, it is right, it is left–'sa evedam sarvam'–it is all in all, everything. After sighting this 'bhoomaa' form of God, a devotee begins to perceive himself in bhoomaa form-this precisely is 'ahankaaraadesh'–'I' in place of 'he'. Just as a devotee perceives 'bhoomaa' everywhere, similarly to 'I'–to himself-perceives as existing-below, above, behind, facing, right, left-everywhere as well. He experiences, 'ahamevedam sarvam'–I am all in all, I am not insignificant–I am great–(1)

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदꣳसर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदꣳ सर्वमिति ॥ १ ॥

sa evaadha-taat-sa uparishtaat-sa pashchaat-sa purastaat-sa dakshintah sa uttartah sa eva-idam sarvam-iti-atha-atah-ahankaaraadesha eva-aham-eva-adhastaad-aham-uparishtaat-aham pashchaat-aham purastaat-aham dakshinato-aham uttarto-aham-eva-idam sarvam-iti–(1)

sah–that (bhoomaa); **eva**–particularly; **adhastaat**–is below; **sah**–that; **uparishtaat**–is above; **sah paschaat**–that is towards west; **sah purastaat**–that is in front (ahead) towards east; **sah dakshintah**–towards right; **sah uttartah**–towards north; **sah eva**–that alone; **idam sarvam**–is in all; all these are features of bhoomaa, that is everything; **atha**–now; **atah**–after this; **ahankaar+aadeshah-sah**='I' in place of him is directive in the form of I (clarification of description); **aham eva adhastaat**–I am below; **aham uparishtaat**–I am above; **aham paschaat**–I am towards west (rear); **aham purastaat**–I am towards east (ahead); **aham dakshintah**–I am towards south; **aham uttaratah**–I am towards north; **aham eva**–I alone; **idam sarvam**–am in all this; **iti**–this (is precept–self respect)–(1)

After this the distinction of 'him' and 'I', 'his' and 'mine' is eliminated in atma. This alone is 'atmaadesh'–a directive from the word 'atma'. A devotee experiences that atma alone is below, atma is above, atma is behind-in front, atma is on the left and right–'aatmaivedam sarvam'–atma is all this. We see the body, we consider the body as everything, when a devotee has perception of atma, he considers atma as everything. Perceiving as such, accepting, understanding as such, he gets engrossed in atma-he revels in atma, he gets

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अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदꣳ सर्वमिति। स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति। अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाꣳ सर्वेषु लोकेष्वकामचारो भवति॥ २॥

athaata aatmaa-desha eva-aatmaa-eva-adhastaat-aatmoparishtaat-aatmaa pashchaat aatmaa purastaat-aatmaa dakshintah aatmaa uttarata-aatmaa eva idam sarvam iti. sa vaa esha evam pashyan-eva manvaana evam vijaanan-aatm rati-aatm-kreeda aatm-mithun aatm aanandah sa swaraad bhavati tasya sarveshu lokeshu kaamchaaro bhavati. atha ye-anyathaa-ata vidu-anya-raajaanastey kshayya-lokaa bhavanti teshaam sarveshu lokeshu-akaamchaaro bhavati–(2)

atha–now; **atah**–ahead this; **aatm+aadeshah**–directive from word 'aatmaa' (clarification of description); **eva**–is particularly; **aatmaa eva adhastaat**–atma is downwards (brahm in the abode of nature and jeevaatmaa in the abode of body); **aatmaa uparishtaat**–atma upwards; **aatmaa pashchaat**–atma towards west (behind); **aatmaa purastaat**–atma towards east (front); **aatmaa dakshintah**–atma towards south; **aatmaa uttaratah**–atma towards north; **aatmaa eva**–atma alone (jeevaatmaa as also God); **idam sarvam**–(in due stages) is in all (body as also nature); **sah vai eshah**–that this (devotee); **evam pashyan**–perceiving

attached to atma, and enjoys the pleasure of self-realisation, he becomes 'swaraat'–brightens up with the light within. In all the worlds he earns unrestricted progress. However, those who adopt a different course than this, who do not coordinate and harmonise the forms of 'I' and 'self' with the 'bhoomaa' form of the Almighty, they proceed to destructive worlds, they are deprived of unrestricted progress in all worlds–(2)

Seventh Chapter (Twentisixth Section)

He who perceives 'bhoomaa'–form in his own atma, as also accepts and understands–he is thus clear that the

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like this; **evam manvaanah**–who meditates and contemplates as such; **evam vijaanan**–who is well versed as such; **aatmaratih**–who amuses in his own (identity); **aatm-kreedah**–who amuses in his own (identity); **aatmmithunah**–who adds in own identity (due to brahm existing in atma); **aatmaanandah**–who enjoys spritual bliss in atma (of brahm); **sah**–he (devotee); **swa-raad**–who is his own discipline (free from discipline of nature) or self radiant; **bhavati**–becomes; **tasya**–his; **sarveshu lokeshu**–in all worlds; **kaamchaarah**–unrestricted reach; **bhavati**–becomes; **atha**–and; **ye**–who; **anyathaa**–from any other manner; **atah**–from this; (**atah anyathaa**–from indicated identity to different identity), **viduh**–know (who have incorrect knowledge); **anya-raajaanah**–who have other status (nature etc) (dependent, bound); **tey**–they; **kshayya-lokaah**–who live in lokas likely to be weak; **bhavanti**–are; **teshaam**–their; **sarveshu lokeshu**–in all lokas; **akaamchaarah**–dull progress; **bhavati**–happens to be (cannot proceed to all lokas at their own will)–(2)

तस्य·ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशाऽऽत्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः संकल्प आत्मतो मन आत्मतो वागात्मतो नामाऽऽत्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदꣳ सर्वमिति॥ १ ॥

development and progress of 'praan' is from atma. From atma alone emerges 'hope'–desire, the brightness of 'memory' is from atma. From atma alone is the ascent of space, energy, water, life and death, foodgrain, vigour, resolve, mind and

tasya ha vaa etasya-evam pashyata evam manvaanasya-evam vijaanata aatmatah praan aatmata aashaa-aatmatah smara aatmata aakaash aatmatah-teja aatmata aapa aatmata aavirbhaava-tirobhaava-aatmato-annam-aatmato balam-aatmato vijyaanam-aatmato-dhyaanam-aatmata-chittam-aatmatah sankalpa aatmato mana aatmato vaag-aatmato naama-aatmato mantraa aatmatah karmaani-aatmata eva-idam sarvam-iti–(1)

tasya ha vai etasya–certainly that this; **evam pashyatah**–like this who see and perceive; (with external senses); **evam manvaanasya**–who contemplate–meditate like this (with mind); **evam vijaanatah**–who engage in knowledge (with wisdom) like this; **aatmatah**–with atma (on being); **praanah**–is praan (life, inhale-exhale); **aatmatah aashaa**–expectations from atma (to desire attaining the unattained in future)); **aatmatah**–from atma; **smarah**–memory; **aatmatah aakaashah**–space (heavens from atma); **aatmatah tejah**–energy from atma; **aatmatah aapah**–water from atma; **aatmatah**–only on the existence of atma; **aavirbhaav-tirobhaavou**–birth and death or production-catastrophe; **aatmatah annam**–food grain from atma; **aatmatah balam**–power (strength) from atma; **aatmatah vijyaanam**–distinctive knowledge from atma; **aatmatah dhyaanam**–intentness from atma; **aatmatah chittam**–consciousness from atma; **aatmatah sankalpah**–resolve from atma; **aatmatah manah**–power of reflection from atma; **aatmatah vaag**–speech from atma; **aatmatah mantraah**–recitation of veda from atma; **aatmatah karmaani**–karma (deed) from atma; **aatmatah**–from (the power of) atma; **eva**–just; **idam sarvam**–all this happens (the anmate-inanimate world connected with atma)

karma–everything originates from atma–(1)

Someone has said-he who looks at the 'bhoomaa' form of atma, he does not care for death, disease and distress. Whoever sights bhoomaa incarnate he perceives everything, attain everything in every manner, nothing is left to attain. At first he is in one form, there-after he comes in three forms, there-after in five, seven, nine and eleven forms proceeding

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progresses, develops; **iti**–this (divine sage Sanatkumar counselled)–(1)

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताः सर्वंः ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विंःशतिराहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान् सनत्कुमारस्तंः स्कन्द इत्याचक्षते तंः स्कन्द इत्याचक्षते॥ २॥

tad-esha shlokah na pashyo mrityum pashyati na rogam na-uta dukkhataam sarvam ha pashyah pashyati sarvam-aapnoti sarvasha-iti sa ekadhaa bhavati tridhaa bhavati panchadhaa saptadhaa navdhaa chaiva punaschaikaadashah smritah shatam cha dasha cha–ekashcha sahasraani cha vinshati-aahaar-shuddhou sattva shuddhih sattvashudhou dhruvaa smritih smriti lambhey sarva grantheenaam vipra-mokshas-tasmai mridita-kashaayaay tamas-paaram darshayati bhagwaan sanatkumar-tam skanda ityaachakshatey tam skanda ityaachaakshatey–(2)

tad eshah shlokah–then (in its support) this is an ancient verse (wise saying); **na**–does not; **pashyah**–who sees, a philosopher; **mrityum**–to death; **pashyati**–perceives-experiences (is free from the cycle of birth-death); **na rogam**–nor to (physical) illness; **na uta**–nor; **dukkhataam**–to (mental) anguish; **sarvam**–to everything (knowable); **ha**–definitely; **pashyah pashyati**–a philosopher understands; **sarvam**–everything; **aapnoti**–attains; **sarvashah**–from all

on the path of progress. Developing further in one hundred and ten, twenty thousand and one and furthermore to infinite divisions and distinctions. Rectification of diet is important to come in the identity of self from the path of divisions. The enjoyment of senses is nourishment. On the purification of nourishment, the inner-self purifies, the filth and gloom keeps away from the inner faculty. The purification of the inner self brings stable recollection own self–'bhoomaa'–stable, absolute identity. Recollecting ones own absolute identity, all the complexities are released. In this manner respected sage Sanatkumar demolished the mental impurity of Narad muni, took him across the river of darkness and made him see the 'bhoomaa' form of atma. This is the reason rishi

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ways, from all sides; **iti**–this (is the verse); **sah**–that (atma or visionist); **ekadhaa**–one form; **bhavati**–is; **tridhaa bhavati**–is in three forms; **panchadhaa**–of five kinds (forms); **saptadhaa**–of seven forms; **navdhaa**–of nine forms; **cha eva**–and; **punah cha**–and again; **ekaadashah**–who has eleven forms; **smritih**–it is said; **shatam cha dasha cha**–one hundred and ten (who has forms); **ekah cha sahasraani cha vinshatih**–twenty thousand and one (identity is in the period of creation); **aahaar-shuddhou**–on the purity (sanctity) of food; **sattva-shuddhih**–the inner self (becomes) clear, pure; **sattva shuddhou**–on the inner-self being pure; **dhruvaa**–stable, absolute, unwaivering; **smritih**–(of bhoomaa form) recollection (happens); **smriti-lambhey**–(of bhoomaa form) on firm recollection; **sarva-grantheenaam**–of all bonds (knots); **vipramokshah**–open up, vanish (is possible); **tasmai**–to him (Narad); **mridita-kashaayaay**–free from psychic impurity; **tamasah**–from darkness; **paaram**–across; (**tamasah paaram**–devoid of darkness, own self identity of atma); **darshyati**–is displayed, brought to knowledge; **bhagwaan**–respected; **sanatkumaarah**–Sanatkumar; **tam**–to him (sage Sanatkumar); **skandah**–destroyer of ignorance; **iti**–this (with name); **aachakshatey**–

Sanatkumar is also known as 'skand', as 'skand' he is known as well–(2)

(Present day psychologists divide the mind in three sections–knowing, feeling and willing. The rishi in this narration has applied the usage of 'mana-sanakalpa-chitta' for these three words. The rishi has proceeded with a sequence in this sermon. First he has taken Narad to the highest 'mental-level', thereafter he has brought him to the 'material level' from there, because the basis of mental is material. Again lifting from the material he has taken Narad to the 'spiritual-level' where there is an account of 'truth, distinctive knowledge, ability to reflect, reverence, inspiration, performance of duty, happiness, bhoomaa (boundless), directive in the form of 'I'; directive from atma. And from this 'spiritual level' he has again brought him to the 'material level' because spiritual purity cannot happen without the purity of nourishment. Those who isolate material from mental and spiritual, for them there is a special teaching in the legend of rishi Sanatkumar).

Eighth Chapter—(First Section)

(Search for brahm in the mental canvas, from 1 to 6 section)

It has already been stated that the characteristic of brahm is 'bhoomaa'. But where to find him–The rishi answers this question–

This body is the metropolis of brahm; in this there is a

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is known; **tam skandah iti aachakshatey**–he is also known by the name of skand (repetition signifies conclusion)–(2)

ॐ अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥ १ ॥

om atha yadidam-asmin-brahmapurey daharam punda-reekam veshma daharo-asmin-antar-aakaasha-tasmin yadantas tad-anveshtavyam tad-vaava vijijyaasitavyam-iti–(1)

somewhat heart like tiny temple similar to a lotus; in this there is a mental canvas; the one hiding within that space should be explored, should be understood–(1)

If someone states as to how in this small brahm metropolis–where is the lotus like shaped temple of the heart, and how is the tiny mental canvas in that small temple shaped heart. What is the concern in that space that you talk about;

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om–meditate upon God the pre-eminent teacher; **atha**–then; **yad**–who; **idam**–he; **asmin**–this; **brahmapurey**–in brahm-metropolis (body); **daharam**–small, somewhat like atom; **pundareekam**–like a lotus; **veshma**–is like home (heart); **daharah**–somewhat small; **asmin**–in this (home in the form of heart); **antah**–within; **aakaashah**–is space; **tasmin**–in that (mental-canvas); **yad**–who; **antah**–is within (that); **tad**–to (of) him; **anveshtavyam**–should search and explore; **tad vaa va**–of him alone; **vijijyaasitavyam**–should desire to understand; **iti**–this (is curiosity)–(1)

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति स ब्रूयात्॥ २॥

tam ched-brooyu-yadidam-asmin-brahmapurey daharam pundareekam veshma daharo-asmin-antah-aakaashah kim tadattra vidyatey yad-anveshtavyam yad-vaava vijijyaasitavyam-iti sa brooyat–(2)

tam–to him (curious one); **ched**–if; **brooyuh**–we say; **yadidam**–whatever this; **asmin brahmapurey**–in this brahm–metropolis (body); **daharam pundareekam veshma**–is like a small home similar to lotus; (and) **daharah asmin antah aakaashah**–within this subtle (home) is space (then); **kim**–what, which; **tad**–that (knowable object); **attra**–in this (space); **vidyatey**–is existing; **yad anveshtavyam**–(which) should be explored; **yad vaa va**–(and) to which; **vijijyaasitavyam**–should understand; **iti**–this (shall say, however); **sah**–that (investigator); **brooyaat**–should say

we shold, however, investigate and understand him–(2)

In such a case a devotee should reply to the one who has such misgiving–Oh, the space within this mental canvas is as large as the space (sky) that you see; as this heaven and earth have been placed within the sky as if someone has placed at the right place, similarly these are merged in the mental canvas as well. Fire and air, lightning and planets, sun and the moon, present and past-future-just as all these are visible in brahmand (macrocosm), similarly these exist in the mental-canvas as well (microcosm)–(3)

(answer)–(2)

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

yaavaan vaa ayam-aakaasha-taawaan-esho-antahridaya aakaasha ubhey asmin dyaavaa-prithivee antareva samaahitey ubhou-agnishcha vaayushcha soorya-chandramasou-ubhou vidyut-nakshatraani yacchaa-syehaasti yaccha naasti sarvam tad-asmin-samaahitam-iti–(3)

yaavaan–as much as or just as; **vai**–however; **ayam**–this (external); **aakaashah**–is space, sky; **taawaan**–just as much, just that sort; **eshah**–this; **antah hridaye**–within the heart; **aakaashah**–is space; **ubhey**–both; **asmin**–in this (heart space–mental-canvas); **dyaavaa prithivee**–heaven and earth; **antah eva**–just within; **samaahitey**–are will placed (existent); **ubhou**–both; **agnih cha vaayuh cha**–fire and air; **sooryaachandramasou**–sun and moon; **ubhou**–both; **vidyut**–lightning; **nakshatraani**–planets (stars); **yat**–which; **cha**–and; **asya**–of this (jeevaatmaa); **iha**–in this loka; **asti**–exists; **yat cha**–and which; **na**–not; **asti**–is (existent); (na+ asti–is already destroyed and will be in future); **sarvam tad**–all that; **asmin**–in this (mental-canvas); **samaahitam**–(in desired resting place) is kept well-protected; **iti**–this (should reply)–(3)

Despite this someone says if everything is contained in this body-like brahm-city. What is left of these elements and desirable pleasures when this body-like brahm-city becomes frail and worn out with old age, or when it perishes?–(4)

The devotee should reply who has such doubt–Oh, on the decay of this body, he who resides in the mental-canvas does not become frail with age, nor does he perish with the decay of the body. This mental-canvas is not false, it is a genuine brahm-abode, reaching in this all desires are fulfilled.

तं चेद्ब्रूयुरस्मिꣳश्चेदिदं ब्रह्मपुरे सर्वꣳसमाहितꣳसर्वाणि च भूतानि सर्वे च कामा यदैनज्जरा वाप्नोति प्रध्वꣳसते वा किं ततोऽतिशिष्यत इति ॥ ४ ॥

tam-ched-brooyu-asmin-ched-idam brahmapurey sarvam samaahitam sarvaani cha bhootaani sarvey cha kaamaa yad-enad-jaraa vaapnoti pradhwan-satey vaa kim tato-atishishyata-iti–(4)

tam ched brooyuh–if it is said to that (inquisitive) one; **asmin**–this; **ched**–if; **idam**–this; **brahmpurey**–in brahm-city (body); **sarvam**–everything; **samaahitam**–is kept well protected; **sarvaani cha**–and all; **bhootaani**–elements; **sarvey cha kaamaah**–and all desirable pleasures; **yadaa**–when; **enat**–to this (body like brahm township); **jaraa va**–either old age; **aapnoti**–catches up; **pradhwanstey vaa**–or (this) perishes, breaks and falls; **kim**–what all; **tatah**–after that, **atishishatey**–remains, is left; **iti**–this (tell)–(4)

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

sa brooyaat-naasya jarayetat-jeeryati na vadhenaasya hanyata etat-satyam brahma-puram-asmin-kaamaah samaahitaa • esha aatmaa-apahatpaapmaa vijaro vimrityu-vishoka vijighatso-

The atma which rests in this mental-canvas is free from all sins, is free from old age and death, is beyond hunger and thirst. It is a lover of truth-righteousness, wealth, desire, salvation-he is dedicated to truth and true to resolve. Just as people when they get involved in their business according to the command of their rulers, then of whichever region, territory or area desired by them is given to them with the patronage of the ruler. In a similar manner man gets involved in his life with the directive of atma resting in mental-canvas,

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apipaasah satyakaamah satyasankalpo yathaa hi-eva prajaa anvaavishanti yathaa anushaasanam yam yam-antam-abhikaamaa bhavanti yam janpadam yam kshetrabhaagam tam tam eva upajeevanti–(5)

sah–that (who is curious); **brooyaat**–should say (in reply); **na**–neither; **asya**–of this (body); **jarayaa**–from old age; **etat**–this (atma existent in mental-canvas); **jeeryati**–gets old, becomes weak; **na**–nor; **vadhena**–from ruin, destruction; **asya**–of this (body); **hanyatey**–(this atma) perishes; **etat**–however this (atma); **satyam**–perpetually powerful, real; **brahmpuram**–is the township of brahm (brahm rests here); **asmin**–in this brahmpur (atma); **kaamaah**–desires; **samaahitaah**–are kept well protected; **eshah**–this; **aatmaa**–atma; **apahatpaapmaa**–away from sinful deeds; **vijarah**–free of old age, immortal; **vimrityuh**–free of death (eternal); **vishokah**–free of mental anguishes; **vi-jighatsah**–free from the trouble of hunger; **apipaasah**–free of desire; **satyakaamah**–has honest and sincere desires–righteousness, wealth, purpose, salvation; **satya sankalpah**–who makes a resolve for fruitful ideas; **yathaa hi eva**–like; **eha**–in this loka; **prajaah**–subjects, people; **anv+ aavishanti**–comply (observe, try); **yathaa+anushaasanam**–according the order of the king; **yam yam**–whichever; **antam**–to purpose or area; **abhikaamaah**–what is desired; **bhavanti**–are; **yam janpadam**–to whichever area of a country; **yam khsetrabhaagam**–to which division of field; **tam tam eva**–

then with the patronage of atma, his desires are fulfilled–(5)

And, for instance wealth earned with one's own effort diminishes after experiencing the consequence of 'karma', that is to say the situation prevaited upon by deeds comes to an end, in a similar manner the status acquired from charity and virtuous karmas in that stage, ends after experiencing the consequence of 'karma'. Those who proceed to the other world without searching for truthful, honest and sincere desires of atma in this birth, they do not accomplish

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to that precisely; **upajeevanti**–(after finding) enjoy–bhoga–(5)

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥

tad-yatheha karmajito lokah ksheeyata evam-eva-amutra punyajito lokah ksheeyatey tadya iha-aatmaanam ananuvidya vrajanti-etaanshcha satyaan kaamaan teshaam sarveshu lokeshu-akaamchaaro bhavati-atha ya iha-aatmaanam-anuvidya vrajanti-etaanshcha satyaan kaamaan-teshaam sarveshu lokeshu kaamachaaro bhavati–(6)

tad yathaa–then just as; **iha**–in this universe; **karmajitah**–gained from karma; **lokah**–state, stage; **ksheeyatey**–(after experiencing karma) becomes weak, does not remain; **evam eva**–similarly; **amutra**–in that loka (birth); **punyajitah**–amassed from virtue; **lokah**–state; **ksheeyatey**–(on conclusion of virtue) perishes; **tad ye**–then which; **iha**–in this world (birth); **aatmaanam**–to atma, to brahm; **ananuvidya**–not understanding, not attaining; **vrajanti**–depart, die; **etaancha**–and these; **satyaan**–truth, reality; **kaamaan**–to desires (righteousness, wealth, purpose, salvation); **teshaam**–their; **sarveshu lokeshu**–in all lokas; **akaamchaarah**–frustrated course; **bhavati**–becomes (course is not unrestricted); **atha**–and; **ye**–which; **aatmaanam**–

unrestricted development in all lokas; those who depart after attaining truthful, honest and sincere desires of atma, they have unrestricted development in all lokas–(6)

Eighth Chapter—(Second Section)

One does not have to wander outside to reach atma, he experiences all desires in atma. If he longs for 'pitri-loka'–the world of deceased paternal ancestors–then with just a resolve, he sights paternal form all over and while accomplishing 'pitri-loka' feels exalted–(1)

If he wishes for 'maatri-loka'–the world of deceased maternal ancestors,–then with mere resolve, there is a

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to atma and God; **anuvidya**–finding, perceiving, searching; **vrajanti**–depart, die; **etaan cha satyaan kaamaan**–and to these real desires; **teshaam**–their; **sarveshu lokeshu**–in all lokas; **kaamchaarah**–unrestricted development, progress, circulation as per desire; **bhavati**–happens–(6)

स यदि पितृलोककामो भवति संकल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन संपन्नो महीयते ॥ १ ॥

sa yadi pitri-loka-kaamo bhavati sankalpaadeva-asya pitarah samuttishthanti tena pitrilokena sampanno maheeyatey–(1)

sah–he; **yadi**–if; **pitrilokah-kaamah**–the loka (amenities) desired for father (paternal ancestors); **bhavati**–is (then); **sankalpaad eva**–with just a wish; **asya**–of this (self-realised); **pitarah**–father (ancestor); **samuttishthanti**–become alive, are sighted, **tena**–that; **pitri-lokena**–with pitri-loka (amenities); **sampanah**–befitting, prosperous; **maheeyatey**–(to ownself) feels exalted–(1)

अथ यदि मातृलोककामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन संपन्नो महीयते ॥ २ ॥

atha yadi maatriloka-kaamo bhavati sankalpaadeva-asya maatarah samuttishthanti tena maatrilokena sampanno maheeyatey–(2)

perception of maternal parents all over and he while accomplishing 'maatri-loka' feels exalted–(2)

If he wishes for 'bhraatri-loka'–the state of brothers–then with mere resolve he perceives brothers all around, and being accomplished with 'bhraatri-loka' he feels exalted–(3)

If he has a desire for 'swasri-loka'–the state (amenities), of sisters–then with mere resolve he perceives sisters all around, and accomplished with 'swasti-loka' he feels exalted–(4)

If he has a wishes for 'sakhi-loka'–the state of friends,

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atha yadi–and if; **maatrilokakaamah**–who desires loka (amenities) for mother (maternal) ancestors; **bhavati**–is; **sankalpaad......maheeyatey**–meaning as before–(2)

अथ यदि भ्रातृलोककामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन संपन्नो महीयते ॥ ३ ॥

atha yadi bhraatri-loka-kaamo bhavati sankalpaad-eva-asya bhraatarah samuttishthanti tena bhraatrilokena sampanno maheeyatey–(3)

athayadi–and if; **bhraatri-lokakaamah**–who desires the state (condition) of brothers; **bhavati......... maheeyatey**–(meaning as before)–(3)

अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन संपन्नो महीयते ॥ ४ ॥

atha yadi swasri-loka-kaamo bhavati sankalpaad-eva-asya swasaarah samuttishthanti tena swasrilokena sampanno maheeyate–(4)

atha yadi–and if; **swasri-lokakaamah**–who desires the loka (amenities) of sisters; **bhavati.......swasaarah** (sisters)...... **maheeyatey**–meaning as before–(4)

अथ यदि सखिलोककामो भवति संकल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन संपन्नो महीयते ॥ ५ ॥

atha yadi sakhi-loka-kaamo bhavati sankalpaad-eva-asya sakhaayah samuttishthanti tena sakhilokena sampanno maheeyatey–(5)

then with mere resolve he perceives friends all around, and being accomplished with 'sakhi-loka' he feels exalted–(5)

If he has a longing for 'gandha-maalya-loka'–fragrance and garlands,–then with mere resolve he perceives fragrance and garlands all around, and being accomplished with 'gandha-maalya-loka' he becomes exalted–(6)

If he has a longing for 'anna-paan-loka'–edible and drinkable amenities,–wants to relish food and drink,–then with his mere resolve items of eating and drinking collect; and being accomplished with 'anna-paan-loka' he feels dignified–(7)

If he has a desire for 'geet-vaaditra-loka'–song and music–then with his mere resolve song and music emerges,

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atha yadi–and if; **sakhi loka kaamah**–who desire the loka (amenities) of friends; **bhavati.............sakhaayah** (friend)**.......maheeyatey**–meaning as before–(5)

अथ यदि गन्धमाल्यलोककामो भवति संकल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन संपन्नो महीयते ॥ ६ ॥

atha yadi gandhamaalya-loka-kaamo bhavati sankalpaad-eva-asya gandha-maalye samuttishthata-tena gandha maalya lokena sampanno maheeyatey–(6)

atha yadi–and if; **gandha-maalyaloka-kaamah**–who desires the amenities of fragrance and garland; **bhavati...... maheeyatey**–meaning as before–(6)

अथ यद्यन्नपानलोककामो भवति संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते ॥ ७ ॥

atha yadi-annapaan-loka-kaamo bhavati sankalpaad-evaasya-anna-paaney samuttishthata-tena-annapaan-lokena sampanno maheeyatey–(7)

atha yadi–and if; **anna-paan-lokakaamah**–who desires amenities of food stuff and drinkable water; **bhavati...... maheeyatey**–meaning as before–(7)

अथ यदि गीतवादित्रलोककामो भवति संकल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन संपन्नो महीयते ॥ ८ ॥

and being accomplished with 'geet-vaaditra-loka' he achieves grandeur–(8)

If he has a desire for 'stree-loka'–amenities for women,– then with his mere resolve women and just women appear, and being accomplished with 'stree-loka' he feels exalted–(9)

In short, whatever subject-matter-object he wishes, it rises and comes up with his mere resolve, and being accomplished with that he feels exalted–(10)

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athayadi geet-vaadittra-lokakaamo bhavati sankalpaad-evaasya geeta-vaaditrey samuttishthata-tena geet-vaaditra-lokena sampanno maheeyatey–(8)

atha yadi–and if; **geet-vaaditra-lokakaamah**–who desires amenities of song and music; **bhavati............... maheeyatey**–meaning as before–(8)

अथ यदि स्त्रीलोककामो भवति संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन संपन्नो महीयते ॥ ९ ॥

atha yadi stree-loka kaamo bhavati sankalpaad-eva-asya striyah samuttishthanti tena streelokena sampanno maheeyatey–(9)

atha yadi–and if; **stree-loka kaamah**–who desires amenities for a woman (wife); **bhavati.........maheeyatey**–meaning as before–(9)

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ॥ १० ॥

yam yam-antam-abhikaamo bhavati yam kaamam kaamayatey so-asya sankalpaad-eva samuttishthati tena sampanno maheeyatey–(10)

yam yam–whichever **antam**–to purpose, to region, **abhikaamah**–who desires, is inclined; **bhavati**–happens to be; **yam**–which; **kaamam**–to experience, pleasure; **kaamaytey**–desires; **sah**–that (bhoga); **asya**–of his **sankalpaad eva**–with resolve alone; **samuttishthati**–is perceived, emerges; **tena sampannah maheeyatey**–connected (thriving) with that (to himself) feels exalted–(10)

Eighth Chapter—(Third Section)

Then, what is all this? Why is there a mention of desire for woman, fragrance-garlands song and music? The true, lofty desires of man are covered by the untrue, false, inferior, low desires–'satyaah kaamaah anritaapidhaanaah' (hiranmayena paatrena satya-syaapihitam mukham-Eeshopanishad, 15). Thus the inferior desires of woman-fragrance-garlands etc. cover the true desires for knowledge of brahm. Whoever departs after death from here-how can he be seen here? The desire to see them here is a untrue desire–'untruth' has covered 'truth' in this desire of man–(1)

Those of his who are living here, or those who have died, and whatever he desires but cannot attain-he attains reaching near brahm present in the mental-canvas. True desires exist in the abode of heart, but are covered with a longing for wordly pleasures–'satyaah kaamah anritaapidhaanaah'. Due

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त इमे सत्याः कामा अनृतापिधानास्तेषाः सत्यानाः सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते॥ १॥

tey imey satyaah kaamaah anritaa-pidhaanaas-teshaam satyaanaam sataam-anritam-apidhaanam yo yo hi-asyetah praiti na tamiha darshanaay labhatey–(1)

tey–they; **imey**–these; **satyaah**–true, real; **kaamaah**–pleasures, desires; **anrit+apidhaanaah**–are covered with untruth, false; **teshaam**–of those (desires); **satyaanaam**–true, real; **sataam**–who have entity, power; **anritam**–untruth; **apidhaanam**–is a shield, cover; **yah yah**–those who; **hi**–particularly; **asya**–of this (man); **itah**–from here (from this loka); **praiti**–departs after death; **na**–never; **tam**–to him; **iha**–in this universe; **darshanaay**–to see; **labhatey**–can attain; (darshanaay labhatey–can see)–(1)

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः॥ २॥

this false shield of desires he cannot recognise and perceive his true form. Just as those who walk on earth cannot perceive the buried wealth of gold beneath earth, precisely in the same manner all living beings in a state of complete unconsciousness, reaching brahm-loka day in and day out–are unable to find the treasure of atma, since their consciousness is covered with the false shield of desire. He who understands the true form of atma, he uncovers the shield of false desires and adopts true desires–(2)

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atha ye cha asya–iha jeevaa ye cha pretaa yat-cha anyad icchhan na labhatey sarvam tadattra gatwaa vindatey-attra hi-asya-etey satyaah kaamaa anritaapidhaanaa-tad-yathaapi hiranyanidhim nihitam-kshetrajyaa upari-upari sancharanto na vindeyu-evam-eva-imaah sarvaah prajaa ahar-ahar-gacchhantya etam brahmlokam na vindanti-anritena hi pratyoodaah–(2)

atha–and; **ye cha**–and who; **asya**–of this (man); **iha**–in this loka; **jeevaah**–living; **ye cha**–and who; **pretaah**–dead; **yat cha**–and whereupon; **anyad**–to another; **icchhan**–while desiring; **na labhatey**–cannot find, attain; **sarvamtad**–all that; **attra**–here; in this (brahmloka); **gatwaa**–after reaching, after going; **vindatey**–attains; **attra hi**–just here (in this loka-birth); **asya**–his; **etey satyaah kaamaah**–these true pleasures (desires); **anritaapidhaanaah**–are covered with untruth; **tad yathaa api**–however still; **hiranyanidham**–to golden treasure; **nihitam**–(in earth) buried; **akshetrajyaah**–who are unware of the area (earth-field); **upari-upari**–(of the field) on the surface; **sanchrantah**–walking to and fro; **na**–never; **vindeyah**–can perceive; **evam eva**–similarly; **imaah**–these; **sarvaah prajaah**–all people; **ahah ahah**–daily; **gacchhantyah**–(in a state of unconsciousness) while proceeding; **etam**–this; **brahmlokam**–to the abode of brahm in the mental-canvas; **na**–never; **vindanti**–can obtain; **anritena**–from untruth; **hi**–because; **pratyoodaah**–are surrounded, covered, protected–(2)

That atma is in the 'heart'–'hridaya'. 'Hridaya' means 'hridi+ ayam'–that is–'that is in the heart'! He who perceives this mystery everyday, he searches for atma within the heart instead of outside, and there itself finds heaven (happiness)–(3)

When this jeeva-soul-after being pure and clean, rises from this body, that is, renounces the sentiment of self in this body, and reveals its true virtuous form attaining that supreme

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स वा एष आत्मा हृदि तस्यैतदेव निरुक्तः हृद्ययमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ३ ॥

sa vaa esha aatmaa hridi tasya-etad-eva niruktam hridayam-iti tasmaad-hridayam-ahar-aharvaa evam vit swargam lokam-eti–(3)

sah vai eshah–that this; **aatmaa**–jeevaatmaa, individual soul; **hridi**–in the heart (is present); **tasya**–of that (heart); **etad eva**–this alone; **niruktam**–is an explanation; **hridi+ayam**–it is in the heart; **iti**–this (is an explanation); **tasmaad**–due to that reason; **hridayam**–is heart (name of heart); **ahah ahah**–daily; **vai**–particularly; **evamvit**–who understands like this; **swargam lokam**–to heaven (happiness) loka (state); **eti**–proceeds, attains–(3)

अथ य एष संप्रसादोऽस्माच्छरीत्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमे-तद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥ ४ ॥

atha ya esha samprasaado-asmaat-shareeraat-samutthaaya param jyoti-upasampadya swena roopena-abhinishpadyata esha aatmeti hovaacha-etad amritam-abhayam-etad-brahma-iti tasya ha vaa etasya brahmano naama satyam-iti–(4)

atha–and; **yah eshah**–that this; **samprasaadah**–clean, pure, devoid of sin (jeevaatmaa); **asmaat**–this; **shareeraat**–from body (of attachment); **samutthaaya**–rising above, leaving the body; **param jyotih**–supreme radiance, light–to brahm; **upsampadya**–having attained; **swena**–self; own;

light,–that is called 'atma'-this alone is imperishable, is fearless, this alone is 'brahm'-this alone is 'satya'-truth–(4)

In satya (truth) there are three words–'sa+ti+ya' (Brihad. 5,5,1). This that is 'sat', this 'amrit' (spiritual, immortal) signifies brahm. This that is 'ti', this 'mortal' that is, signifies the 'universe'; that 'yam' indicates bonding both–because both 'immortal' and 'mortal' both are perceived with this, therefore 'yam' is a surety of both. That one who understands everyday this mystery of 'satya'–truth–and keeps in harmony 'amrit' and 'martya'–(immortal and mortal), 'brahm' and

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roopena–with (pure-clean) form; **abhinishpadyatey**–is attached (recognises its own real form-is released from illusion and infatuation); **eshah atmaa**–this precisely is atma (finding own form); **itiha uvaach**–also said this (that); **etad amritam**–it is immortal; **abhayam**–is without fear; **etad**–this; **brahm**–is brahm (great); **iti**–(said) this; **tasya**–that; **ha vai**–with certainty; **etasya**–this; **brahmanah**–of brahm; **naama**–name; **satyam iti**–this is 'satya'–truth–(4)

तानि ह वा एतानि त्रीण्यक्षराणि सत्तियमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥ ५ ॥

taani ha vaa etaani treeni-aksharaani sattiyamiti tad-yad-sat-tad amritam-atha yatti tan-martyam-atha yadyam tena-ubhey yacchhati-yadanenobhey yacchhati tasmaad-yam-aharvaa evam-vit-swargam lokam-eti–(5)

taani–they; **ha vai**–definitely; **etaani**–these; **treeni**–three; **aksharaani**–are words (in the word 'satya'); **sat+ti+yam iti**–'sat', 'ti'; 'yam' in this form; **tad yad 'sat'**–then which is 'sat' (word); **tad amritam**–(its meaning) he is immortal; **atha yat**–and which; **ti**–is the word 'ti'; **tat martyam**–he is mortal (its notion); **atha yat**–and which; **yam**–is the word 'yam'; **tena**–from that; **ubhey**–to both (amrit and martya, sat and ti); **yacchhati**–regulates; **yad**–which; **anena**–from that; **ubhey**–to both; **yacchhati**–

'jagat'–(the supreme all pervading and the universe), and keeps sighting brahm from the universe and the universe from brahm, he as though finds heaven (happiness)–(5)

Eighth Chapter—(Fourth Section)

This atma is like a bridge so that 'amrit' and 'martya' lokas-spiritual and material worlds do not break away from each other. This atma holds and maintains both lokas like a bridge. Day-night, old age-death-sorrow, virtuous-evil deeds remain around this side of the bridge in the material world

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regulates; **tasmaad**–therefore; **yam**–this 'yam' (is called); **ahah ahah**–daily; **vai**–precisely; **evamvit**–who perceives in this manner (in form); **swargam lokam eti**–attains heaven (state of happiness)–(5)

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय। नैतः सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतः सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥ १ ॥

atha ya aatmaa sa setur-vidhriti-eshaam lokaanaam-asambhedaaya. naitam setumaho raatrey tarato na jaraa na mrityur-na shoko na sukritam na dushkritam sarvey paapmaano-ata nivratantey-apahat-paapmaa hi-esha brahma-lokah–(1)

atha–and; **yah aatmaa**–that which is atma; **sah**–that; **setuh**–bridge, which bridges together (unites) two sides (shores); **vidhriti**–which holds; **eshaam**–these; **lokaanaam**–of worlds; **asambhedaaya**–does not permit utter destruction–ruin; **na etam**–not this; **setum**–to bridge (atma); **ahoraatrey**–day-night (time, period); **taratah**–cross over, ride over-crush-(out of reach of time, omniscient); **na jaraa**–nor old age, not subject to age; **na mrityuh**–nor death (is immortal); **na shokah**–nor sorrow (is bless); **na sukritam na dushkritam**–neither virtuous nor evil deeds (free from the bond of karma); **sarvey**–all; **paapmaanah**–sins; **atah**–

and cannot proceed to the other side in spiritual world, meaning brahm loka–(1)

(Here the author of the Upanishad has attempted to fill the gap and mutual conflict in both spiritual and material. His contention is that it is a misconception to understand them separately, the real growth and development is to develop oneself in both lokas. Atma binds them together).

All sins return from this side of the bridge only till the true 'jeeva' coming in its pure virtuous form of 'atma' does not unite with brahm-loka just like two sides of a river are

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from this (atma); **nivartantey**–(come near) and return (without sin-pure); **apahatpaapmaa**–free from sin; **hi**–precisely; **eshah**–this; **brahmlokah**–is abode of brahm (atma), (residing in which accomplishes knowledge of brahm)–(1)

तस्माद्वा एतः सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतः सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥ २ ॥

tasmaad-vaa etam setum teertwaa-andhah san-anandho bhavati viddhah san-aviddho bhavati-upataapee san-anupataapee bhavati tasmaad vaa etam setum teertwaa-api naktam-ahah-eva-abhinishpadyatey sakrid-vibhaato hi-eva-esha brahma-lokah–(2)

tasmaad vai–with that reason alone; **etam**–this; **setum**–to bridge (atma); **teertwaa**–to get through, to obtain (to understand); **andhah san**–being blind (empty in knowledge); **anandhah**–who has eyes (learned, wise); **bhavati**–becomes; **viddhah san**–(from sin) stung, pierced; **aviddhah**–not caught, isolated from sin; **bhavati**–becomes; **upataapee**–affected by fever (who suffers from mental distress); **san**–inspite of; **anupataapi**–free of distress (free from remorse-healthy); **tasmad vai**–due to that reason precisely; **etam**–this; **setum**–bridge form (to atma); **teertwaa**–after crossing, getting through (to understand);

connected by a bridge. Only till then it has liaison with sin, beyond that, the loka on the other side is isolated from sin-that is brahm loka. Therefore after crossing this bridge the blind can see, the one who is inextricably bound in sin is free of sin, the sick become healthy. On crossing this bridge the night is like day, all darkness is gone, in this brahm loka there is perpetual light–(2)

Those who look for this brahm-loka with 'brahmacharya'–undivided self control,–they alone attain brahm-loka, they have unrestricted movement and progress in all lokas–(3)

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api–as well; **naktam**–the dark night; (**naktam aphi**–night also); **ahah eva**–(bright, radiant) day; **abhinishpadyate**–is entirely accomplished (the darkness of ignorance is removed and the sun-brightness of knowledge rises); **sakrid**–continuous, perpetual; **vibhaatah**–consisting of radiance, light; **hi eva**–precisely; **eshah**–this (atma); **brahm-lokah**–is the abode of brahm–(2)

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाः सर्वेषु लोकेषु कामचारो भवति॥ ३॥

tadya eva-etam brahmalokam bramacharyena-anuvindanti teshaam-eva-esha brahm-loka-teshaam sarveshu lokeshu kaamachaaro bhavati–(3)

tad–however; **ye**–who (desiring release from rebirth in this world); **eva**–precisely; **etam brahmlokam**–to this abode (atma) of brahm; **brahmcharyena**–continuous reflection of the vedas, undivided self control (brahmcharya), from desire to know brahm; **anuvindanti**–search, inquire, attain, meet; **teshaam eva**–to them alone (they alone receive); **eshah brahmlokah**–this is brahmlok (identity in the place of dwelling); **teshaam**–to those (who have knowledge of brahm); **sarveshu lokeshu kaamachaarah bhavati**–there is unlimited movement (progress) in all lokas (they make all and everyone clear and readily understand)–(3)

Eighth Chapter—(Fifth Section)

What the ritualists call 'yajna', is precisely 'brahmcharya'. The word 'yajna' is made of 'yat+jna', this means, with what brahm can be known, understood. Only with 'brahmcharya' that learned-one-brahm-is understood. What the ritualists call 'isht'-cherished, revered-is also 'brahmcharya'. It is only through the medium of brahmcharya an intense desire is aroused in the mind thereby reaching the grasp of 'atma'–(1)

What the ritualists call 'satraayan-yajna', this is also precisely 'brahmcharya', because with brahmcharya alone is

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अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद् ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद् ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते ॥ १ ॥

atha yadyajya ityaachakshatey brahmcharyam-eva tad brahmcharyena hi-eva yo jyaataa tam vindatey-atha yadishta-mityaa-chakshatey brahmcharyam-eva tad brahmcharyena hi-eva-ishtavyaa-aatmaanam-anuvindatey–(1)

atha yad–and whoever (means of knowledge of brahm); **yajyah**–is yajna; **iti**–like this; **aachakshatey**–say; (in reality) **brahmcharyam eva**–is precisely brahmcharya (a form of); **tad**–that (yajna); **brahmcharyena hi eva**–because from brahmcharya alone; **yah**–who; **jyaataa**–(atma) is learned; **tam**–to him (sacrifice–fit for sacrifice); **vindatey**–achieves; **atha yad**–and who (means of brahm knowledge); **ishtam**–is cherished (desired deed); **iti**–like this; **aachakshatey**–state; (in fact) **brahmcharyam eva tad**–that (desired deed) is (a form of) brahmcharya; **brahmcharyena hi eva**–because only with brahmcharya; **ishtvaa**–worship of god, making friendship (connection, association); **aatmaanam**–to atma (ones own, own form); **anuvindatey**–can find, can attain–(1)

अथ यत्सत्त्रायणमित्याचक्षते ब्रह्मचर्यमेव तद् ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद् ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥ २ ॥

the shelter of immortal atma. What the ritualists call 'maun', this also is 'brahmcharya', because 'maun' is made of 'mana'– mind, and 'atma' is grasped from 'brahmcharya' and is carefully thought about–(2)

What is called as 'anaashakaayan-yajna' by ritualists, this is also 'brahmcharya'. 'anaash' means, which does not perish. The self-image which is acquired by a devotee from 'brahmcharya', that 'atma' does not perish. What the ritualists

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atha yat sattraayanam-ityaachakshatey brahm-caryameva tad brahmcharyena hi-eva sat aatm-nastraanam vindatey-atha yan-maunam-ityaachakshatey brahmcharya-meva tad brahmcharyena hi-eva-aatmaanam-anuvidya manutey–(2)

atha yat–and who (means of spiritual knowledge); **sattraayanam**–sattraayan-(named) is special sacrifice; **iti aachakshatey**–state like this; **brahmcharyam eva tat**–that is (the name of) brahmcharya itself is (satraayan); **brahmcharyena hi eva**–because only with brahmcharya; **satah**–(always) who have power (ever lasting); **aatmanah**–of atma, of self; **traanam**–protection; **vindatey**–gets; **atha yat**–and who; **maunam**–to ascetic sentiment (meditation) (is means of brahm knowledge); **iti**–like this; **aachakshatey**–state; **brahmcharyam eva tad**–(in fact) (form of) brahmcharya is meditation; **brahmcharyena hi eva**–because with brahmcharya alone; **aatmaanam**–to own self; **anuvidya**–after exploring, searching, achieving, understanding; **manutey**–meditates (real meditation happens only at that time)–(2)

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत्। अरश्च ह वैण्यश्चार्णवौ ब्रह्मलोके। तृतीयस्यामितो दिवि तदैरंमदीयꣳ सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितꣳ हिरण्मयम्॥ ३ ॥

atha yat-anaashakaayanam-ityaachakshatey brahm-charyam-eva tad-esha hi aatmaa na nashyati yam-brahm-

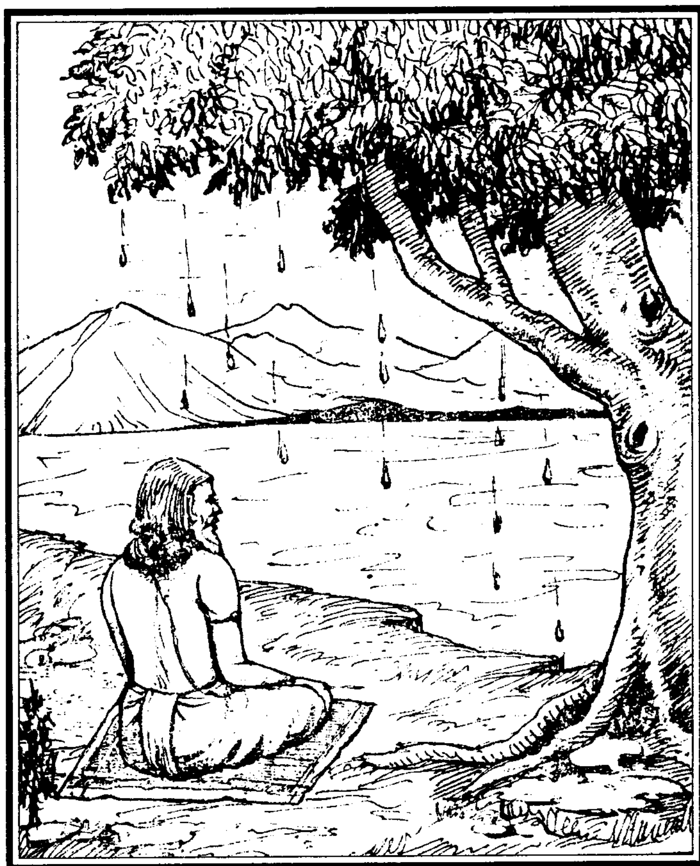
call as 'aranyaayan', that is to wander in the woods in search of brahm, this is 'brahmcharya' as well. 'Aranyaayan' consists of two words, 'ara' and 'nya'. The third heaven from here has two oceans named 'ara' and 'nya' and there is a pond named 'airammadeeya'. At that place there is a tree named 'ashvattha', from which 'soma-ras' (fresh juice of fruits) is always dripping. There is a golden 'aparaajitaa brahm puri' in gold-a creation of God. (Whoever has found brahm, he, as though resides in brahm-puri. His food is soma-ras, which drips from a tree named 'ashvattha'. Ashvattha means 'a+shva+stha'-that means-what is today, will not remain tomorrow. This is how knowledge of brahm is attained, understanding that the world exists today, may not be there tomorrow-it is ephemeral. To what the ritualists call 'aranyaayan', the author of the Upanishad has attempted to apply it wisely. The author while explaining the meaning of 'aranyaayan' states this word is made of 'ara' and 'nya'–these

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charyena-anuvindatey-atha yat-aranyaayanam-ityaacha-kshatey brahmcharyam-eva tat. arashcha ha vai nyashcha-arnavou brahm-lokey. triteeyasyaamito divi tadairam-madeeyam saras tad ashvattha soma-savana-tad-aparaajitaa pooh-brahmnah prabhu-vimitam-hiranmayam–(3)

atha yat–and those; **anaashakaayanam**–anaashakaayan (imperishability) yajna rite (means of attaining brahm-knowledge); **iti aachakshatey**–state as such; **brahmcharyam eva tad**–it is precisely brahmcharya (anaashakaayan); **eshah hi**–because this; **aatmaa**–atma; **na**–does not; **nashyati**–perish (is immortal-imperishable); **yam**–whereupon (atma); **brahmcharyena anuvindatey**–achieves (knowledge) from brahmcharya; **atha yat**–and those; **aranyaayanam**–is means of spiritual knowledge; **iti aachakshatey**–state like this; (infact) **brahmcharyameva tad**–is precisely (image of) brahmcharya (abode in woods-vaanprastha ashram, stage of abandoning worldly things); **tad**–however in that; **arah cha**–'ara' (named), knowledge;

are two oceans. Those who carry out a spiritual meaning of the Upanishad state that in 'brahm-randhra' (in yoga-the opening at the top of the skull through which the soul is said to escape for union with the Absolute) there are a thousand-



Soma-ras (knowledge) always drips from (the ephemeral) ashvattha-tree

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ha vai–with certainty; **nyah cha**–and 'ara' (named), knowledge; **ha vai**–with certainty; **nyah cha**–and 'nya'–named, deed; **arnavou**–two oceans-(similar pools); **brahmlokey**–exist in brahmloka; **triteeyasyaam**–third;

spoked lotus in which there are two centres which are a storehouse of energy. These two centres are called 'ara' and 'nya'. The meaning of 'aranye upvasanti' (mundak, 1-2-11) is not to settle in the forest, but to concentrate and meditate on the two energy centres of the thousand spoked circle of the brain, these two centres are an ocean of energy)–(3)

Those who find 'ara' and 'nya'-these two ocean in brahm-loka with 'brahmcharya', brahm–loka belongs to them, they have unrestricted development in all lokas–(4)

(To understand the mystery of the Upanishads, it is

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itah–from this (earth); **divi**–in heaven; **tad**–there, in that; **airammadeeyam**–(earth-foodgrain, water, nature) combined with the lustre of clouds, which provides pleasure with foodgrain; **sarah**–is pool; **tad**–in that; **ashvatthah**–(which does not last next day) is a pipal tree (which); **somasavanah**–which means nector to drip (from which amrit-nectar keeps trickling, flowing); **tad**–in that; **aparaajitaa**–aparaajitaa named (which could not be attained by non-brahmcharis and those who are without means); **pooh**–is a city; **brahmanah**–of brahm; (and) **prabhuvimitam**–measured by God (whose measure God only knows); **hiranmayam**–is a treasure of gold–(3)

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाः सर्वेषु लोकेषु कामचारो भवति ॥ ४ ॥

tadya eva-etaavaram cha nyam chaarnavou brahmlokey brahmcharyena-anuvindanti teshaam-eva-esha brahmloka-teshaam sarveshu lokeshu kaamachaaro bhavati–(4)

tad–however; **ye**–who (devotee, desiring release); **etou**–both these; **aramcha nyamcha**–'ara' named wisdom and 'nya' named karma; **arnavou**–to oceans; **brahm lokey**–in brahm abode; **brahm charyena anuvindanti**–is attained (perceived) from brahmcharya; **teshaam eva....bhavati**–meaning as before–(4)

important to understand that the rishis always expounded the harmony of 'pind'–microcosm and 'brahmand'– macrocosm. Whatever is in 'brahmand', is also in 'pind'; whatever is in 'pind', is also in 'brahmand'. Any object can be seen outward as well as inward, outside is the massive universe, within is the conceptual subtle-universe. That is why it is stated in the second section of this chapter that everything comes up with the resolve of the one who desires sighting atma in the mental-canvas of the heart. This thought sequence is displayed in the fifth section. There are two oceans in brahmand-of sky (space) and of earth. In pind also there are two oceans, 'ara' and 'nya'-karma (deed) and jyaan (knowledge). There are three lokas in brahmand-earth, sky (space), and heaven. There are three lokas in pind, body is earth, mind is space and atma is heaven. Many people wander in the 'body', many in the region of 'mind', many in the region of 'atma'. Aatmik-loka-spiritual world is the third loka, this is the heaven of pind. In brahmand there are pure and clean springs, in the heaven of pind is 'eram-madeeya' lake-the spring of bliss. Soma-ras is in brahmand, the spring (stream) of water (amrit) flows from 'ashvattha' in pind–'a+shva+stha' means what will not remain next day. Getting access in brahm-loka of pind gives this understanding that all this is momentary-nothing will remain tomorrow. The ephemeral nature of the universe-this perception is the ashvattha–tree from which trickles the soma-ras of immorality. The meaning of this total exposition is that in the mental-canvas of the heart is a golden-city of brahm; this city has oceans of 'karma' and 'knowledge'; near-by flows a stream of 'bliss'; here and there are plants blooming dripping the juice of 'immortality' and conveying the knowledge of the worthlessness of the universe. Rishi counsels the devotee to turn away from 'brahmand' and take a trip within to the city of 'pind', the bliss that you are searching outside, you will attain within).

Eighth Chapter—(Sixth Section)

Brahm-loka is attained from 'brahmcharya', but whoever proceeds to brahm-loka, his praans (atma) exit from brahm-randhra* and not from eyes-ears etc senses. He who is engrossed in the affairs of the eyes throughout life, his praans exit from the eyes, he who is immersed throughout life in the objects of concern of the ear, his praans exit from ears, and he who is immersed in brahm his praans exit the blood vessel of the head. He proceeds to brahm loka from there. To clarify this thought, the rishi says–

The sun is as if the heart in pind-microcosm. From that slight yellow, white, blue, yellow and red colour blood vessels full of subtle exudation like the rays are spreading all over. The sun is as if the heart of universe in brahmand-macrocosm. From that light yellow, white, blue, yellow and red colour rays full of exudation like the blood vessels are spreading all over–(1)

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥ १ ॥

atha yaa etaa hridayasya naadyastaah pingalasya-animnastishthanti shuklasya neelasya peetasya lohitasya-iti-asou vaa aadityah pingala esha shukla esha neela esha peeta esha lohitah–(1)

atha–and; **yaah etaah**–which these; **hridayasya**–of heart; **naadyah**–blood vessels; **taah**–those; **pingalasya**–of slightly yellow colour; **animnah**–minutest; **tishthanti**–are present; **shuklasya**–white; **neelasya**–blue; **peetasya**–yellow; **lohitasya**–red; **iti**–like this; **asou vai aadityah**–this sun alone; **pingalah**–is slightly yellow; **eshah shuklah**–this precisely is white; **eshah neelah**–this alone is blue; **eshah peetah**–this is precisely yellow; **eshah lothitah**–this (sun precisely) is red–(1)

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* the opening at the top of the skull through which the soul is said to escape to union with the absolute.

Just as a long and wide road–'mahapath' reaches both villages situated near and far, similarly the rays of the sun reach both lokas of pind and brahmand. Passing from the sun they proceed in these blood vessels, and passing through these blood vessels they reach the sun. This exchange,-this give and take-keeps happening between pind and brahmand–(2)

When he is asleep, not even dreaming, at that time it is not disarranged in the 'complete unconscious place'-it gets 'collected'–concentrated,-it is pleased and delighted. At that

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तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते। ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते। तेऽमुष्मिन्नादित्ये सृप्ताः ॥ २ ॥

tadyathaa mahaapath aatata ubhou graamou gacchhateemam chaamum cha-evam-eva-etaa aadityasya rashmaya ubhou lokou gacchhanteemam chaamum chaamushmaad-aadityaat-prataayantey. taa aasu naadeeshu sriptaa aabhyo naadeebhyah prataayantey. tey-amushmin-aaditye sriptaah–(2)

tadyathaa–however, just like; **mahaapathah**–large (wide) road; **aatatah**–extensive, (spread); **ubhou graamou**–to both villages; **gacchhati**–proceeds, reaches; **imamcha**–to this (village); **amumcha**–to that (other) village; **evam eva**–similarly; **etaah**–these; **aadityasya**–of the sun; **rashmayah**–rays; **ubhou lokou**–to both lokas; **gacchhanti**–reach; **imam cha**–to this (earth) (human body); **amum cha**–to that (celestial space) loka; **amushmaad**–this; **aadityaat**–from the sun; **prataayantey**–spread; **taah**–those (rays); **aasu**–these **naadeshu**–in blood vessels; **sriptaah**–reach, move along; **aabhyah**–these; **naadeebhyah**–from blood vessels; **prataayantey**–spread; **tey**–they; **amushmin**–this; **aaditye**–in the sun; **sriptaah**–reach–(2)

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति। तं न कश्चन पाप्मा स्पृशति तेजसा हि तदा संपन्नो भवति॥ ३ ॥

time it is present in these very blood vessels of the heart, at that time no vice can even touch it, at that time with the energy received from the sun's rays in the blood vessels, its contact is maintained–(3)

When he becomes weak, then his friends and relatives surrounding him enquire, do you recognise me, do you

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tad-yattra-etat-suptah samastah samprasannah swapnam na vijaanaatyaasu tadaa naadeeshu sripto bhavati. tam na kashchana paapmaa sprishati tejasaa hi tadaa sampanno bhavati–(3)

tad–however; **yattra**–where (in which state); **etat-suptah**–this sleeping (man); **samastah**–contained, detatched from all worldly matters (mindless); **samprasannah**–very happy, devoid of impurities; **swapnam**–to dreams; **na vijaanaati**–does not know or does not experience; **aasu**–these; **tadaa**–then; **naadeeshu**–in blood vessels; **sriptah**–having reached; **bhavati**–becomes (is engrossed, immersed); **tam**–to that atma (at that time); **na**–none; **kashchana**–any; **paapmaa**–sin, vice; **sprishati**–touches; **tejasaa**–from energy, lustre; **hi**–precisely; **tadaa**–then; **sampannah**–connected, attached, endowed; **bhavati**–happens to be–(3)

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जानासि मां जानासि मामिति। स यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति॥ ४॥

atha-yattra-etad-balimaanam neeto bhavati tam-abhita aaseenaa aahurjaanaasi maam jaanaasi maam–iti. sa yaavat-asmaat-shareeraat-anukraanto bhavati taavat-jaanaati–(4)

atha–and; **yattra**–where; **etad**–this; **abalimaanam**–to weakness; **neetah**–finds, gets; **bhavati**–becomes (when he becomes weak); **tam**–to that (man); **abhitah**–from all sides; **aaseenaah**–while sitting, seated; **aahuh**–say, speak; **jaanaasi**–(what) do you know; **maam**–to me; **jaanaasi maam**–do you know and recognise me; **iti**–like this (speak); **sah**–that (atma); **yaavat**–till the time; **asmaat**–this;

understand me, and untill atma does not exit the body, he recognises-understands–(4)

But when atma exits the body, then the atma of an average person exits from any of these ray-like blood vessels of the heart. These vessels are present in all senses-eye, ear, nose etc. The wordly affair in which he is immersed through out life, in that very blood vessel (of the subject), in that very opening of the senses, it exits. A devotee of brahm utters 'om' and departs from above. On this side his etherial body

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shareeraat–from the body; **annutkraantah bhavati**–does not exit (does not leave the body); **taavat**–till then; **jaanaati**–knows and recognises–(4)

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते। स ओमिति वा होद्वा मीयते। स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम्॥ ५॥

atha yattra-etad-asmaat-shareeraat-utkraamati-atha-etaireva rashmibhi-oordhwam-aakramatey. sa om-iti vaa hodwaa meeyatey. sa-yaavat-kshipyet manastaavat-aadityam gacchhatye-tadvai khalu loka-dwaaram vidushaam prapadanam nirodho-avidushaam–(5)

atha–and; **yattra**–in which time; **etad**–this (atma); **asmaat shareeraat**–from this body; **utkraamati**–exits; **atha**–then; **etaih eva**–precisely these; **rashmibhih**–from rays (through), from arteries; **oordhwam**–upwards; **aakramatey**–rises (exits); **sah**–that (scholar); **om iti**–(while meditating) 'om' this; **vaa ha**–definitely; **ud vaa**–upwards through the channel of the spinal chord (sushumnaa artery); **meeyatey**–abandons life; **sa**–that (learned one); **yaavat**–as much as; **kshipyet**–gets under way; **manah**–mind; (yaavad kshipyet manah–as long as it takes for the mind-innerself-to weaken); **taavat**–in that time; **aadityam**–to aditya loka; to the state connected with the sun, to souree dashaa; **gacchhati**–reaches; **etad vai khalu**–precisely this aditya loka (to stage of life related to the sun); **lokadwaaram**–is the opening, gateway

becomes weak and he reaches 'aditya-loka'–attains a state connected with the sun known as 'souree-dashaa'. This 'souree-dashaa' is a passage-gateway of 'brahm-loka'–brahm-scholars come out of this gateway and reach 'brahm-loka', others stop here *(chha. 4-15, 5-10, mundak. 1-2)*–(5)

There is a dictum on this *(kath. 6-16, prashna 3-6, 7; brihad, 4-2-3)*–the heart has one hundred and one arteries, one of them carotid artery flows towards 'moordhaa'–head-cerebrum, rising from this artery towards the top-the one who is realised (brahm vid) attains immortality; exiting from other arteries accomplishes different births, yes, certainly effects separate births–(6)

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of brahmloka (which); **vidushaam**–to learned ones (at that time); **prapadanam**–means of entry inside (which causes to reach); **nirodhah**–(this gateway) checks, stops; **avidushaam**–the ignorant ones (the ignorant cannot reach brahmloka)–(5)

तदेष श्लोकः। शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभि निःसृतैका।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति॥ ६॥

tad-esha shlokah. shatam cha-ekaa cha hridayasya naadyas-taasaam moordhaanam-abhi nih sritaikaa. tayaa-oordhwam-aayan-amritatwam eti vishwangganyaa utkramaney bhavanti-utkramaney bhavanti–(6)

tad eshah shlokah–this verse is also in confirmation of this; **shatam cha ekaacha**–one hundred and one; **hridayasya**–of heart; **naadyah**–are arteries; **taasaam**–amongst them; **moordhaanam**–towards forehead (of); **abhi**–towards; **nihsritaa**–proceeds; **ekaa**–one; **tayaa**–from that (artery); **oordhwam**–towards upward direction; **aayan**–(at the time of death) coming; **amritatwam eti**–becomes immortal; **vishwang**–dispersed, which provides diferent births; **anyaah**–other (arteries); **utkramaney**–on the exit of praan, on abandoning the body; **bhavanti**–happen; **utkramaney bhavanti**–on abandoning the body (atma exiting from other arteries takes different births)–(6)

Eighth Chapter—(Seventh Section)

(Legend of Prajaapati, Indra and Virochan, 7 to 15 Sections)

(To understand this topic one should understand the stages of awake, dream and complete unconsciousness of Maandookyopanishad).

'Prajaapati' declared that in the mental-canvas of the heart which is the dwelling place of atma is free from evil, is free of old age and death, is beyond hunger and thirst, is imbibed with genuine desire and true resolve–that alone has to be explored, that alone has to be understood. He who investigates and then understands that 'atma', he achieves all lokas and desires–(1)

य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः। स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच॥ १ ॥

ya aatmaa-apahata-paapmaa vijaro vimrityu-vishoko vi-jighatsa-apipaasah satyakaamah satyasankalpah so-anveshtavyah sa vijijyaasitavyah. sa sarvaansh cha lokaan aapnoti sarvaanshcha kaamaanya-tam-aatmaanam-anuvidya vijaanaateeti ha prajaapati uvaacha–(1)

yah aatmaa–that atma; **apahatpaapmaa**–sinless, flawless; **vijarah**–which does not age or decay; **vimrityuh**–immortal; **vishokah**–devoid of sorrow; **vi-jighatsah**–free of the pangs of hunger; **apipaasah**–free of the desire for water and food; **satyakaamah**–with genuine (successful) desire; fulfilled desire; **satyasankalpah**–one with genuine (appropriate) will (is); **sah anveshtavyah**–should investigate (know) it; **sah vijijyaasitavyah**–should understand it; **sah**–that (learned one); **sarvaan cha lokaan aapnoti**–attains all lokas; **sarvaan cha kaamaan**–and to all desires; **yah**–who; **tam aatmaanam**–to that atma; **anuvidya**–finding out; **vijaanaati**–understands; **iti**–this (utterance); **ha**–in the past; **prajapatih**–Prajaapati, **uvaacha**–announced–(1)

This declaration of Prajaapati caught the attention of gods and demons. They thought to themselves let us find out about that atma, since finding it fulfills all desires and attains all lokas. 'Indra' amongst the gods and 'Virochan' amongst the demons set out for this investigation. They came to Prajaapati with firewood in hand without the knowledge of each other–(2)

तद्धोभये देवासुरा अनुबुबुधिरे। ते होचुर्हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामानिति। इन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणाम्। तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

tad-ha-ubhaye devaasuraa anububudhirey. tey-ha-oochu-hanta tam-aatmaanam anvicchhaamo yam-aatmaanam-anvishya sarvaansh-cha lokaan-aapnoti sarvaanshcha kaamaan-iti. indro haiva devaanaam-abhipra-vavraaja virochano-asuraanaam. tou haasam-vidaanou-eva samitpaanee prajaapati-sakaasham aajagmatuh–(2)

tad ha–to that (statement); **ubhaye**–both; **deva+asuraah**–gods and demons; **anu**–afterwards; **bubudhirey**–came to know; **tey ha**–and they; **oochuh**–said; **hanta**–oh; **tamaat-maanam**–to that atma; **anu+icchhaamah**–should investigate; **yamaatmaanam**–to that atma; **anvishya**–after searching, seeking out; **sarvaan cha lokaan aapnoti sarvaan cha kaamaan**–(learned one) attains all lokas and achieves all desires; **iti**–this (said-held consultation); **indrah**–indra; **ha eva**–precisely; **devaanaam**–amongst the gods; **abhipra-vavvraaja**–left towards (Prajaapati); **virochanah**–virochana; **asuraanaam**–from the demons; **tou ha**–and both of them; **asamvidaanou**–without knowing and recognising each other; **eva**–precisely; **samitpaanee**–holding firewood in hand; **prajaapati sakaasham**–near prajaapati; **aajagmatuh**–came–(2)

Coming to the ashram of Prajapati they stayed for thirty-two years and maintained a vow of brahmcharya. Merely hearing about 'atma' would not make them depart, they had to meet 'atma'. Thirty two years of time in life was not much in order to aim and mould to the real nature and essence of aatm-tattva,–life principle for a face-to-face meeting. Thereafter Prajaapati enquired from them, with what ambition are you firmly entrenched in this ashram? They said, lord! Your announcement was reverberating everywhere that 'atma' is away from evil, is free of old age and death, is beyond hunger and thirst, is truth-loving and dedicated to truth-that precisely has to be explored, that alone has to be understood; he who finds and understands that 'atma' he attains all lokas and

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तौ ह द्वात्रिꣳशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्ताववास्तमिति तौ होचतुर्य आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्तावावास्तमिति ॥ ३ ॥

tou ha dwaatrim-shatam varshaani brahmcharyam ooshatoos-touha prajaapati-uvaacha kim-icchhantou-avaastam-iti tou ho-chaturya aatmaa-apahat-paapmaa vijaro vimrityu-vishoka vijighatsa-apipaasah satyakaamah satyasankalpah so-anveshtavyah sa vijiyaastitavyah sa sarvaanshcha lokaan-aapnoti sarvaanshcha kaamaan yas-tam-aatmaanam-anuvidya vijaanaateeti bhagwato vacho vedayantey tam-icchantou-avaastam-iti–(3)

tou ha–and both of them; **dwaatrimshatam**–thirty two; **varshaani**–till years; **brahmcharyam**–vow of brahmcharya; **ooshatuh**–resided; **tou ha**–to both of them; **prajaapatih-uvaacha**–Prajapati addressed; **kim**–what; **icchhantou**–with what desire; **avaastam**–(you) are staying; **iti**–this (enquired); **tou ha**–both of them; **oochatuh**–stated; **yah aatmaa........... vijaanaati**–meaning as before; **iti**–this;

desires-that's all, we have come to explore that 'atma' and that is why we are sitting in your ashram–(3)

Prajaapati addressed both of them and said, this reflection of purusha (primary being) that is seen in the eye-this is 'atma', said again, he alone is 'amrit'–immortal, is free of any fear, this precisely is 'brahm'. Both of them asked, worshipful lord! that what is seen in water, what is seen in a mirror-which one is atma? Prajaapati answered, it is the same atma which is seen in the eye–(4)

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bhagwatah–your; **vachah**–to utterance; **vedayantey**–(others to us) tell; **tam icchhantou**–with a desire (to know) that (atma); **avaastam**–(we) are staying; **iti**–this (answered)–(3)

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वेतेषु परिख्यायत इति होवाच॥ ४॥

tou ha prajaapati–uvaacha yah eshah-akshini purusho drishyata esha aatmeti hovacha-etad-amritam-abhayam-etad-brahm-iti-atha yo-ayam bhagawo-apsu parikhyaayatey yashchaayam-aadarshey katama esha ityesha u evaishu sarveshu-eteshu parikhyaayata iti hovaacha–(4)

tou ha–to both of them; **prajaapatih uvaacha**–prajapati said; **yah eshah**–which this; **akshini**–in eye; **purushah**–(reflection of) purusha; **drishyatey**–is visible; **eshah aatmaa**–this precisely is atma; **iti ha uvaacha**–and also said; **etad**–this; **amritam abhayam**–is immortal and free of fear; **etad brahm**–this alone is 'brahm' **iti**–this (explained); **atha**–after this (both enquired); **yahayam**–which this; **bhagawah**–O lord; **apsu**–in water; **parikhyaayatey**–is well known–is visible; **yah cha ayam**–and which this; **aadarshey**–in the mirror; **katamah**–which one; **eshah**–is this (atma); **iti**–this (enquired); **eshahu eva**–this precisely is (atma); **eshu**–in them; **sarveshu eteshu**–in all of them; **parikhyaayatey**–is (seems to be) visible; **iti ha**–this; **uvaach**–(Prajapati) said–(4)

Eighth Chapter—(Eighth Section)

Prajaapati explained to both of them again, look at yourself in a vessel of water, and thereafter ask me if you do not understand anything about 'atma'. They looked in the vessel full of water. Prajaapati enquired, what do you see? They replied, lord! we can see our full form, from every pore to toe-nail, our own image and reflection–(1)

Prajaapati spoke to them again, look at yourself in the vessel of water wearing beautiful ornaments and being

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उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्व-मेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य आ नखेभ्यः प्रतिरूपमिति ॥ १ ॥

uda-sharaava aatmaanam-avekshya yad-aatmano na vijaaneetha-tanmey prabrootam-iti tou hodasha-raavey-avekshaan chakraatey tou ha prajaapatir-uvaacha kim pashyatha iti tau hochatuh sarvam-eva-idam-aavaam bhagava aatmaanam pashyaava aa lomabhya aa nakhebhyah pratiroopam-iti–(1)

uda-sharaavey–in a vessel of water; **aatmaanam**–to your self; **avekshya**–after looking properly; **yad**–which; **aatmanah**–(about) atma; **na**–do not; **vijaaneethah**–can understand; **tat**–that; **mey**–to me; **prabrootam**–speak, tell; **iti**–this (ordered); **tou ha**–both of them; **uda-sharaavey**–in a water-vessel; **avekshaan chakraatey**–saw (themselves); **tou ha**–to both of them; **prajaapatih uvaacha**–Prajapati asked; **kim pashyathah**–what all do you see; **iti**–this (asked); **tou ha oochatuh**–both said; **sarvam eva idam**–all this (completely); **aavaam**–both of us; **bhagawah**–O lord!; **aatmaanam**–to own (form image); **pashyaavah**–see; **aa lomabhyah**–upto each pore; **aa nakhebhyah**–upto nail; **pratiroopam**–own reflection exactly; **iti**–this (said)–(1)

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽ-वेक्षेथामिति तौ ह साध्वलंकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ २ ॥

immaculately dressed. They did like wise cleanly dressed and began looking in the vessel of water. Prajaapati enquired, what do you see?–(2)

They said, worshipful lord! just as we are wearing beautiful ornaments and nice clothes, and are clean similarly our reflection is also with beautiful ornaments, nice clothes and clean. Prajaapati explained, what you see in the 'awake

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tou-ha prajapatir-uvaacha saadhu-alankritou suvasanou parishkritou bhootwaa-udasharaavey-avekshethaam-iti tou ha saadhwalankritou suvasanou parishkritou bhootwaa-udasharaavey-avekshaan chakraatey tou ha prajaapatir-uvaacha kim pashyatha iti–(2)

tou ha prajaapatih uvaacha–Prajapati spoke to both; **saadhu+alankritou**–adorn properly; **suvasanou**–attractive cothes; **parishkritou**–clean; **bhootwaa**–after becoming; **udasharaavey**–in water-vessel; **avekshethaam**–(to own self) see; **iti**–this (ordered); **tou ha............iti**–meaning as before–(2)

तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ परिष्कृताविऽत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥ ३ ॥

tou ha oochatuh yathaiva idam aavaam bhagwah saadhwalankritou suvasanou parishkritou swa evam-eva-imou bhagwah saadhwalankritou suvasanou parishkritou-iti-esha aatmeti hovaacha-etad-amritam-abhayam-etad-brahmeti tou ha shaanta hridayou pra va vrajatuh–(3)

tou ha oochatuh–both said; **yathaa eva**–just as; **idam**–this; **aavaam**–both of us; **bhagwah**–O worshipful lord; **saadhu+alankritou**–who have nice ornaments; **suvasanou**–who have worn attractive clothes; **parishkritou iha**–and are clean; **evam eva**–similarly; **imou**–both these (reflections); **bhagwah......brahm iti**–meaning as before; **tou ha**–and both

state', is 'atma', is 'immortal', is 'fearless', this is 'brahm'. Hearing this, both of them were pacified and left–(3)

Observing that they were leaving like this, Prajaapati said to himself, both are leaving without attaining or knowing



Prajapati delivering a sermon on atma to Indra and Virochan

of them; **shaant-hridayou**–with calm mind (without doubt); **pra va vrajatuh**–left–(3)

तौं हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वाऽसुरा वा ते पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥ ४ ॥

about atma. Whoever between them follows the philosophy of 'body alone is atma', he will be the looser. Virochan was calm and went to the demons. He was indeed 'virochan', he was only interested in keeping his body beautiful and adorned. He counselled the demons on the philosophy of 'body alone is atma'. He said, body precisely is atma, this body in the

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tou haanveekshya prajaapatir-uvaacha-anupalabhya aatmaanam-ananuvidya vrajato yatara etad-upanishado bhavishyanti devaa vaa-asuraa vaa tey paraa-bhavishyanti-iti saha shaanta-hridaya eva virochano-asuraan-jagaama tebhyo haitaam-upanishadam provaach aatmaa-eva-iha mahayya aatmaa paricharya aatmaanam eva-iha mahayan-aatmaanam paricharan-ubhou lokou-avaapnoti imam chaamum cheti–(4)

tou ha–to both of them; **anu+eekhshya**–looking at them later (thinking); **prajaapatih uvaacha**–Prajapati thought to himself; **anuplabhya**–not achieving; **aatmaanam**–to atma; **ananuvidya**–not knowing (searching); **vrajatah**–are leaving; **yatarey**–whichever (in deva-demons); **etad+upanishadah**–belonging to this upanishad (self-realisation); **bhavishyanti**–will be; (will perceive this body-form of atma as atma); **devaah vaa**–whether gods; **asuraah vaa**–or demons; **tey**–they; **paraabhavishyanti**–be left behind, loose; **iti**–this (contemplated); **sa ha**–that; **shaant-hridayah**–of a calm mind; **eva**–alone; **virochana**–virochan (interested in various pleasures); **asuraan**–to demons; **jagaam**–went, reached; **tebhyah ha**–and to them; **etaam**–this; **upanishadam**–to self-realisation; **provaacha**–told, explained; **aatmaa**–body; **eva**–alone; **iha**–in this universe; **mahayyah**–is worthy of reverence, should give significance; **aatmaa**–(of) body; **paricharyah**–should serve, attend; **aatmaanam eva**–of body alone; **iha**–in this birth, in this universe; **mahayan**–providing significance; **aatmaanam paricharan**–serving

form of atma should be worshipped and serviced. Man achieves this and the other, both lokas by worshipping and tending the body–(4)

Therefore till today who has never given 'charity', does not have faith in any thing and does not perform 'yajna'; he is called–'asur'–demon. Calling the body as atma is 'aasuropanishad'. The demons adorn the body with fragrant garlands and think that they have conquered this loka. On death they perform various purificatory rites of the body with

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and attending atma; **ubhou lokou**–to both lokas; **avaapnoti**–achieves; **imamcha**–to this loka; **amum cha**–to that (other loka); **iti**–this (explained to demons)–(4)

तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो बतेत्यसुराणाः ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालंकारेणेति सःस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

tasmaad-api-adyeha-adadaanam-ashradyadhaanam-ayajamaanam-aahuh-aasur-bateta-asuraanaam hyeshaa-upanishad-pretasya shareeram bhikshayaa vasanena alankaarena-iti sanskurvan-tyetena hyamum lokam jeshyanto manyantey–(5)

tasmad–due to that reason; **api**–as well; **adya**–today; **iha**–here; **adadaanam**–who do not give charity; **ashradya-dhaanam**–who have no faith; **ayajamaanam**–to (a person) who does not perform yajna; **ataahuh**–(people) say (that); **aasurah**–who has the nature (behaviour-habit) of demons; **bata**–definitely (is this); **iti**–this (talk); **asuraanaam**–(selfish) of demons; **hi**–precisely; **eshaa**–this; **upanishad**–thought process, philosophic principle that identifies body with the soul; **pretasya**–of a dead (person); **shareeram**–to body; **bhikshayaa**–with food grain (edible substance); **vasanena**–with dress; **alankaarena**–with ornaments; **iti**–with these items; **sanskurvanti**–perform rites (adorn, prepare); **etena hi**–with this (rite) alone; **amum lokam**–to that other world; **jeshyantah**–who win, who attain; **manyantey**–(to

ornamental clothes-thinking that they have conquered that loka like this–(5)

Eighth Chapter—(Ninth Section)

Indra did not go to the gods. He had misgivings about the sermon of Prajapati that he could not understand the essential character and identity of atma. He thought that just as the shadow in water is adorned because the body is adorned and looks well dressed because the body is well dressed; similarly if the body is blind, one-eyed or crippled

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themselves) understand–(5)

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

atha hendro-apraapyaiva devaan-etad-bhayam dadarsha yathaiva khalu-ayam-asmin-shareerey saadhwalankritey saadhwalankrito bhavati suvasaney suvasanah parishkritey parishkrita evam eva ayam asmin andhey andhah bhavati sraamey sraamah parivrikney parivrikno asyaiva shareerasya naasham-anvesha nashyati naahamattra bhogyam pashyaami-iti–(1)

atha ha–and; **indrah**–indra (endowed with all grandeur, power); **apraapya**–did not reach; **eva**–precisely; **devaan**–to (near) the gods; **etad**–this; **bhayam**–to fear; **dadarsha**–saw, thought, **yathaa+eva**–just as; **khalu**–then, in that case; **ayam**–this (body-form atma); **asmin shareerey**–in (of) this body; **saadhu+alankritey**–on well preparing; **saadhwalankritah**–well decorated; **bhavati**–happens to be; **suvasaney**–on wearing clean and neat clothes; **suvasenah**–good clothes; **parishkritey**–on being neat and clean; **parishkritah**–(is) immaculate; **evam**–in this way; **eva**–precisely; **ayam**–this (conceited atma of body);

this shadow will be likewise. If the body perishes, the shadow also perishes. How then this reflection in water be atma? I do not find any benefit in this theory–(1)

He went back again with firewood in hand. Prajapati addressed him, O Indra! you had left with Virochan unperturbed, with what intention have you come now? He said, worshipful lord! just as this reflection of the body seen

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asmin–this (of body); **andhey**–on being blind; **andhah**–blind; **bhavati**–becomes; **sraamey**–on being one-eyed; **sraamah**–one-eyed; **parivrikney**–on being cripple; **parivriknah**–cripple (becomes); (and) **asya eva shareerasya**–of this very body; **naasham anu**–after perish; **eshah**–this (reflection form of atma); **nashyati**–perishes; **na+aham**–I do not; **attra**–in this (view point, idea); **bhogyam**–suitability, welfare, result; **pashyaami**–I perceive, understand; **iti**–this (contemplated, thought)–(1)

स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन् पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

sa samitpaanih punareyaaya tam ha prajaapatih-uvaacha maghvan-yat-shaanta-hridyah pravraajeeh saardham virochanena kim-icchhan punaraagama iti sa hovaacha yathaiva khalu-ayam bhagawo-asmin-shareerey saadhwalankritey saadhwalankrito bhavati suvasaney suvasanah parishkritey parishkrita evam-eva-ayam-asmin-andhey-andho bhavati sraamey sraamah parivrikney parivrikno-asyaiva shareerasya naasham-anvesha nashyati naahmattra bhogyam pashyaami-iti–(2)

sa–that indra; **samitpaanih**–taking firewood in hand; **punah**–again; **eyaaya**–came (near Prajapati); **tam ha prajaapatih uvaacha**–Prajapati spoke (asked) to him;

in water looks adorned, well dressed and clean as is the body similarly on the body being blind, one-eyed, cripple the reflection is also similar. On the body being destroyed its reflection is also destroyed. The theory of accepting body as atma did not somewhat appeal to me–(2)

Prajaapati replied, O Indra! You have rightly understood, I will counsel you so that you understand the character of atma. You stay here with me for 32 years maintaining celibacy. He resided near Prajaapati for 32 years, thereafter Prajaapati spoke to him–(3)

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maghvan–O Indra!; **yat**–the one who; **shaant-hridayah**–with calm (having no doubts) mind; **praavraajeeh**–went away; **saardham**–along with; **virochanena**–virochan; **kim icchhan**–desiring what; **punah**–again; **aagamah**–you have come; **iti**–this (enquired); **sah ha**–he (Indra); **uvaacha**–said (replied); **yathaa eva...............pashyaami iti**–meaning as before–(2)

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि व सापराणि द्वात्रिꣳशतं वर्षाणीति स हापराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच ॥ ३ ॥

evam-eva-esha maghavan-iti hovaacha-etam tweva tey bhooyo-anuvyaakhyaasyaami vasaaparaani dwaatrimshatam varshaani-iti sa ha-aparaani dwaatrim shatam varshaani-uvaasa tasmai hovaacha–(3)

evam eva–like this precisely; **eshah**–is this (shadow form atma); **maghavan**–O Indra!; **iti ha uvaacha**–and said this; **etam**–to this (atma); **tu**–however, then; **eva**–alone; **tey**–towards you, to you; **bhooyah**–again; further more; **anuvyaakhyaasyaami**–I will explain (clarify); **vasa**–stay; **aparaani**–another; **dwaatrimshatam**–thirty two; **varshaani**–upto years; **iti**–this (said); **sah ha**–that Indra; **aparaani dwaatrimshatam varshaani**–(again) upto another thirty two years; **uvaasa**–resided, stayed there; **tasmai ha uvaacha**–Prajapati (delivered a sermon) to him (Indra)–(3)

Eighth Chapter—(Tenth Section)

That which wanders gloriously in 'dream-state', precisely is 'atma'-'divine' and 'fearless', this alone is 'brahm'. Indra was pacified hearing this and left, however before reaching the gods he perceived this fear that although it is correct that if the body is blind then the one that wanders in dream-state is not blind, if the body is disfigured then it is not disfigured; it does not disgraced with any flaw in the body–(1)

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद् ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदꣳ शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥

ya esha swapney maheeyamaanash-charatyesha aatmeti hovaachaitad-amritam-abhayam-etad brahmeti sa ha shaanta-hridayah pra-va-vraaja sa haapraapyaiva devaan-etad-bhayam dadarsha tad-yadyapeedam shareeram-andham bhavati-anandhah sa bhavati yadi sraamam-asraamo naivesho-asya doshena dushyati–(1)

yah eshah–that which; **swapney**–in dream (in illusory sleep); **maheeyamaanah**–that has a perception of greatness; **charati**–wanders (here and there); **eshah**–this alone (who dreams); **aatmaa**–is atma; **iti ha uvaacha**–said this; **etad amritam abhayam**–it is immortal and fearless; **etad brahm**–this precisely is brahm; **iti**–this (spoke); **sah ha**–he (Indra); **shaant-hridayah**–of calm (pacified) mind; **pravavraaja**–left; **sah ha**–he; **apraapya eva devaan**–not reaching the gods; **etad bhayam dadarsha**–feared this (thought); **tad**–however, that; **yadyapi**–although; **idam shareeram**–this body; **andham**–blind; **bhavati**–is; (but) **anandhah**–not blind; **sah**–that (dreaming atma); **bhavati**–is; **yadi**–if; **sraamam**–(body) disfigured; **asraamah**–(this atma) not disfigured; **na eva**–not precisely; **eshah**–this (dreaming atma); **asya**–of this (body); **doshena**–with defect (deficiency); **dushyati**–is deficient–(1)

It does not die with the slaying of the body, if the body is disfigured, the atma does not distort, but in a dream it appears that someone is striking it, someone is in pursuit of it, it has unpleasant experiences in dream, sometimes it weeps as well. I do not see any benefit in the theory of accepting atma as the one that dreams–(2) .

He returned again with firewood in hand. Prajaapati spoke to him, O Indra! You had left with a calm mind, with what desire have you returned? He said, worshipful lord! although it is true that if the body is blind, it does not get

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न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

na vadhenaasya hanyatey naasya sraamyena sraamo ghnanti twey-vainam vicchhaadayanti-eva-apriyavetta-iva bhavatyapi roditi-iva naahmattra bhogyam pashyaami-iti–(2)

na–does not; **vadhena**–with destruction; **asya**–of this (body); **hanyatey**–dies; **na asya**–nor its; **sraamyena**–with disfigurement; **sraamah**–who is disfigured; **ghnanti**–perish, die; **tu**–in that case; **eva**–(precisely) suppose; **enam**–to this (dreamy atma); **vicchhaadayanti iva**–supposedly chasing it to drive away; **apriyavettaa**–who understands–knows the unpleasent; **iva**–like; **bhavàti**–is; **api roditi iva**–sometimes weeps; **na aham attra bhogyam pashyaami**–I am unable to understand any benefit (result) in this; **iti**–this (thought)–(2)

स समित्पाणिः पुनरेयाय तꣳह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन् पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

sa samitpaanih punar-eyaaya tam ha prajaapatir-uvaacha maghavan-yacchanta-hridayah praavraajeeh kim-icchhan punaraagama iti sa hovaacha tad-yadi-peedam bhagwah shareera-mandham bhavatyanandhah sa bhavati yadi sraama-sraamo naivesho-asya doshena dushyati–(3)

blind, if the body gets disfigured it does not disfigure, it does not get vitiated with the defect of the body–(3)

It neither dies with the execution of the body, nor is disfigured due to disfigure of the body, nevertheless still the experience is as if someone is striking it, is following it-it has an unpleasant experience in dream, sometimes it weeps. This theory does not somewhat appeal to me. Prajapati replied, O Indra! You have rightly understood, I will counsel you about the identity of atma. You stay here with me for another 32 years in complete celibacy. He stayed near Prajapati for another 32 years, thereafter Prajapati explained to him–(4)

Eighth Chapter—(Eleventh Section)

After sleep where it becomes 'contained and collected', is somewhat drawn together instead of being disarranged, becomes contented–does not perceive the dream-in such a

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sa samitpaanih...........dushyati–meaning as before–(3)

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिꣳशतं वर्षाणीति स हाऽपराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच ॥ ४ ॥

na vadhena-asya hanyatey na-asya sraamyena sraamo dhnanti twevainam vicchhaadyanteeva-priya-vetteva bhavatyapi roditeeva naahamattra bhogyam pashyaami-ityeva-mevaisha maghavan-iti hovaacha-etam tweva tey bhooyo-anuvyaakhyaasyaami vasaaparaani dwaatrim shatam varshaani–iti sa haa-paraani dwaatrimshatam varshaanuvaasa tasmai hovaacha–(4)

na vadhena..........ha uvaacha–meaning as before–(4)

तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद् भयं ददर्श नाह खल्वयमेवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

state of deep slumber, the glimpse of whose form is somewhat visible, that precisely is 'atma', 'divine', free of fear-that is brahm. Hearing this Indra left with a calm mind, but before he could reach the gods he had misgivings that in a state of deep slumber he does not recognise himself. 'I am this'–he does not feel like this, nor does he have knowledge about these animate and inanimate matters, as though in that stage he is engrossed in devastation. I do not see any benefit in accepting the doctrine where that power is considered as atma

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tad-yatraitat suptah samastah samprasannah swapnam na vijaanaatyesha aatmeti hovaachai-tad-amritam-abhayam-etad-brahmeti sa ha shaanta hridayah pra va vraaja sa haapraapyaiva devaan etad bhayam dadarsha naaha khalva-ayam-evam sampratyaatmaanam jaanaati-ayam-asmi-iti no eva-imaani bhootaani vinaasham-eva-apeeto bhavati naahmattra bhogyam pashyaami-iti–(1)

tad–however, **yattra**–in which (state, stage); **etat+ suptah**–this sleeping (absorbed in sleep); **samastah**–contained, unattached to the conduct of inner faculty; **samprasannah**–clear and pure, very happy (free of love and hate etc. impurities); **swapnam**–to any dream; **na vijaanaati**–does not know (experience); **eshah**–precisely this; **aatmaa**–is atma; **iti ha uvaacha**–and (Prajapati) also explained; **etad amritam......bhayam dadarsha**–meaning as before; **na+aha**–not precisely however; **khalu**–definitely; **ayam**–this (sleeping in deep slumber atma in deep slumber); **evam**–like this, in this form; **samprati**–now, properly (correctly); **aatmaanam**–to own self; **jaanaati**–knows; understands, perceives; **ayam**–this; **aham**–(I am also); **asmi**–am, powerful–existant; **iti**–like this; **no**–never, **eva**–precisely; **imaani bhootaani**–to these (animate and inanimates, inert and conscious); **vinaasham eva**–to devastation; **api+itah**–incur (almost ruin) **bhavati**–becomes; **na aham attra bhogyam pashyaami**–I do not

in a state of deep unconsciousness–(1)

He again returned with fire-wood in hand. Prajapati asked him, Indra! You had left pacified, what is your intention of coming back? He said, Lord! reaching a state of complete unconsciousness it has no understanding of the identity of self, nor can it perceive these animates and inanimate objects of creation, as though it has somewhat perished. This doctrine somehow did not appeal to me.–(2)

Prajaapati answered, O Indra! you have rightly understood, I will explain you further the nature and character of atma. The aura, glimpse that is seen of atma in a state of deep sleep, that is atma, besides that there is nothing. You

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find any significance (reality) in this; **iti**–this (feared)–(1)

स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाह खल्वयं भगव एवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

sa samitpaanih punar-eyaaya tam ha prajaapati-uvaacha maghavan-yat-shaant hridayah praavraajeeh kim-icchhan-punaraagama iti sa hovaacha naah khalvayam bhagwa evam sampratya-aatmaanam jaanaati-ayam-aham-asmi-iti no eva-imaani bhootaani vinaasham-eva-apeeto bhavati naahmattra bhogyam pashyaami-iti–(2)

sah samitpaanih....pashyaami iti–meaning as before–(2)

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास तान्येकशतꣳ संपेदुरेतत्तद्यदाहुरेकशतꣳ ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥

evam-eva-esha maghavan-iti hovaachaitam tweva tey bhooyo-anuvyaakhyaasyaami no eva-anyattra-etasmaad-vasa-aparaani pancha varshaani-iti sa haaparaani pancha varshaani-uvaasa taanye kashatam

stay in the ashram for another five years. He stayed close by to Prajapati for another five years. In this manner Indra lived in penance for 101 years in close proximity to Prajapati. Hence this saying is well-known that Indra lived in priximity to Prajapati in celebacy for 101 years. After five years Prajapati began explaining to Indra–(3)

Eighth Chapter—(Twelfth Section)

O Indra! this body is mortal, it is seized by death. This mortal body is the abode of that imperishable divine incorporeal atma. By disposition atma is incorporeal, but till

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sampeydurey-tad-yad-aahu-ekashatam ha vai varshaani maghavaan-prajaapatou brahmacharyam-uvaasa tasmai hovaacha–(3)

evam eva–similarly; **eshah**–is this (atma in a state of complete sleep); **maghavan**–O Indra; **iti ha uvaacha**–said this; **etam**–to this (atma worthy to be investigated); **tu eva**–however particularly; **tey**–to you; **bhooyah**–again, in more detail; **anuvyaakhyaasyaami**–will counsel, sermonise; **no**–not; **eva**–particularly; **anyattra**–different, besides; **etasmaad**–from this atma (in state of sleep); **vasa**–stay, reside; **aparaani**–and; **panch**–five; **varshaani**–till years; **iti**–this (spoke); **sah ha**–he (Indra); **aparaani**–another; **panch varshaani uvaasa**–stayed there for five years; **taani**–those (years); **ekashatam**–one hundred and one; **sampeduh**–(together) became; **etad tad**–this is that (saying); **yad aahuh**–which says (that); **ekashatam ha vai varshaani**–upto one hundred and one years; **maghvaan**–Indra; **prajaapatou**–in proximity to Prajapati; **brahmcharyam uvaasa**–lived as a religious student like an ascetic; **tasmai**–to him (Indra); **ha uvaacha**–(Prajapati) counselled–(3)

मघवन्मर्त्यं वा इदꣳ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽ-धिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोर-पहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥

the time it stays with this body, it identifies, unites with the body; it is attached to joy and sorrow, because such is the conduct of the body. As long as it is united, attached with body, it can never be free of joy and sorrow, however on coming in its incorporeal form emotions like joy and sorrow can not even touch it–(1)

Where is the body (physique-physiological aspect) of air, cloud, electricity and thunder-these are also incorporeal. Just

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maghavan-martyam vaa idam shareeram-aattam mrityunaa tad-asya-amritasya-shareerasya-aatmano adhishthaanam-aatto vai sashareerah priyaapriyaabhyaam na vai sashareerasya satah priya-apriyayo-apahati-asti-ashareeram vaava santam na priyaapriye sprishatah–(1)

maghavan–O Indra!, **martyam**–mortal; **vai**–particularly; **idam**–this; **shareeram**–is body; **aattam**–seized, possessed by; **mrityunaa**–with death; **tad**–that (body); **asya**–this; **amritasya**–imperishable; **ashareerasya**–free from body (separated); **aatmanah**–of atma; **adhishthaanam**–(is) the abode; **aattah**–seized; **vai**–particularly; **sa shareerah**–(own resting place) with the body (this atma as well); **priya+apriyaabhyaam**–with pleasant (happiness) and unpleasant (sorrow); **na vai**–otherwise; **sashareerasya**–attached with body (with presence of body); **satah**–existing, being existent; **priya+apriyayoh**–of happiness and sorrow; **apahatih**–destruction; **asti**–is possible; **ashareeram**–free from (bond of) the body; **vaa va**–however; **santam**–being present (on being present) to atma; **na**–never; **priya-apriye**–joy and sorrow; **sprishatah**–touch (have effect)–(1)

अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभि निष्पद्यन्ते ॥ २ ॥

ashareero vaayu-abhram vidyut-stanayitnu-ashareeraani-etaani tad-yathaitaani amushmaat-aakaashaat-samutthaaya param jyoti upasampadya swena roopena abhinishpadyantey–(2)

as these stay in 'space', but are not visible since they do not have a body, but of course they appear in their visible form when they come in contact with 'sun' the perfect radiance. With the heat of the sun the wind (air) flows in its actual form, clouds appear with the heat of the sun, lightning (electricity) flashes and thunder is evident–(2)

Therefore atma is also incorporcal, it resides in the 'body', but when its liaison is established with 'brahm', the ultimate light, then it also aquires its real form. Just as the air being in the sky is not visible, but coming in contact with the sun the air flows as though it is visible, likewise atma staying in the body is not visible but when there is connection with

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ahareerah–free from body (of without body, in corporeal); **vaayuh**–is air; **abhram**–cloud; **vidyut**–lightning; **stanyitnuh**–thunder of cloud; **ashareeraani**–without body; **ettaani**–these (air etc) are existing; **tad yathaa**–however just as; **etaani**–all these; **amushmaat**–this; **aakaashaat**–from the sky, space; **samutthaaya**–rising up; **param jyotih**–to eminent light (sun); **upsampadya**–reaching near, coming in contact; **swena roopena**–with own form (power); **abhinishpadyantey**–are abundantly endowed (revealed)–(2)

एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनः स्मरन्निदः शरीरः स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

evam-eva-esha samprasaado-asmaat-shareeraat-samutthaaya param jyoti-upasampadya swena roopena-abhinishpadyatey sa uttampurushah satattra paryeti jakshat-kreedan rammaanah streebhirvaa yaanairvaa-jyaatibhirvaa nopajanam smaran-idam shareeram sa yathaa prayogya aacharaney yukta evam-eva-ayam-asmin-shareerey praano yuktah–(3)

evam eva–precisely like this; **eshah**–this (atma); **samprasaadah**–pure (free of joy and sorrow, love and

the supreme light-brahm-then as though it is visible and reveals itself in its pure form. He who reaches in this state is called an 'excellent human being'–'uttam-purusha'. When man reaches this state-he experiences himself incorporeal though he still remains within the body-while eating, playing, enjoying the company of women, enjoying a stroll-he wanders in such a manner as though this body, these kins folk and people around are not in his memory. Whatever work he conducts in the world, he performs in such a manner as it he has no relationship with the body, becauseof his liaison with the supreme-light he perceives himself detached from the body. He perceives with such clarity just as a horse is attached to a chariot in the same way his praan, his atma is attached to the body like a chariot, he is not the body himself, nor is there any basic relation of the body and atma–(3)

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hatred), very contented; **asmaat**–this; **sharreraat**–from body; **samutthaaya**–rising (leaving it); **param jyotih**–to radiant form (brahm); **upasampadya**–attaining, reaching near, perceiving; **swena roopena**–from own real form; **abhinishpadyatey**–is connected (recognises itself); **sah**–that (scholar); **uttampurushah**–is an excellent human (atma) (is above nature and ignorance); **sah**–he; **tattra**–there (in that state); **paryeti**–reaches; **jakshat**–while consuming; **kreedam**–while playing; **ramamaanah**–while enjoying (being absorbed in passion); **streebhih vaa**–or with the company of women; **yaanaih vaa**–or riding (a chariot); **jyaatibhih vaa**–or from friends and relatives; **na**–never; **upajanam**–nearby devices; **smaran**–while recollecting; **idam**–this; **shareeram**–to body; **sah**–he; **yathaa**–as though; **prayogya**–means to use (horse etc); **aacharaney**–in conveyence (chariot etc.); **yuktah**–connected; **evam eva**–precisely like this; **asmin shareerey**–in this body; **praanah**–breath, senses or atma itself; **yuktah**–(with this body as means) is connected attached (not body itself, but rather is different from it)–(3)

Wherever the eye is set in the sky, there alone that 'chaakshush-purusha (related with eye, who applies the means from ye), that atma is seated, and seated in a window network is peeping this vast universe. What is an eye? it is not any independent object, it is his means to observe-what he is watching, that is precisely 'atma'. Nose is to grasp smell, it is a means, that which grasps smell, that is 'atma'. Faculty of speech is to conduct-to deal, it is a means, that which conducts, that is 'atma'. Ear is for listening, this is a means,

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अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माऽभिव्याहाराय वागथ यो वेदेदꣳ शृणवानीति स आत्मा श्रवणाय श्रोत्रम्॥ ४ ॥

atha yattra-etad-aakaasham-anuvishannam chakshuh sa chaakshushah purusho darshanaaya chakshuratha yo vededam jighraaneeti sa aatmaa gandhaaya ghraanam-atha yo vededam-abhivyaaharaaneeti sa aatmaa-abhivyaahaaraaya vaag-atha yo vededam shrinvaani-iti sa aatmaa shravnaaya shrotram–(4)

atha–and; **yattra**–where; **aakaasham**–in the sky; **anuvishannam**–connected, closely attached; **chakshuh**–eye; **sah**–that; **chaakshushah**–connected with eye, who uses the eye (means); **purushah**–is jeevaatmaa; **darshanaay**–for observing; **chakshuh**–is eye (its means); **atha yah**–and that (atma); **veda**–understands (reflects); **idam**–to this (certain object); **jighraani**–shall smell; **iti**–like this; **sah aatmaa**–that (which reflects) is atma; **gandhaay**–for knowledge of smell; **ghraanam**–is the sense of smell; **atha yah veda idam**–and which understands (reflects) that to this; **abhivyaaharaani**–speak by means of the faculty of speech (express); **iti**–like this (which reflects); **sah aatmaa**–that is amta; **abhivyaahaaraaya**–for speaking; **vaag**–faculty of speech is a means; **atha yah veda**–and which understands and reflects (that); **idam**–to this; **shrinavaani**–shall hear; **iti**–like this; **sah**–that (which hears and listens); **aatmaa**–is

that which listens, that is 'atma'–(4)

Mind is the divine-eye of atma, by means of which it sees all–front and rear, past and future. Man delights in imagination in mind by means of this divine eye, but this is also a means of atma, which reflects through the mind, that is 'atma'–(5)

(Whatever Indra had understood that in sound sleep atma proceeds to a state of inertness; got resolved. On sound sleep body is in a state of complete unconsciousness and atma is in position of deep slumber. In a state of complete unconsciousness, the body likens to be lifeless, however, in a position of deep slumber, that atma reaches in its own form. It own form is alert and blissful-this is the reason that on waking up after sleep one says (remembering that state) that he was delighted and happy. As long as atma is close to the body, till then it does not come in its real form, only slipping

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atma; **shravanaay**–for hearing and listening; **shrotram**–is ear (means)–(4)

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥

atha yo vedadam manvaaneeti sa aatmaa mano-asya daivam chakshuh sa vaa esha etena daivena chakshushaa manasaa-etaan kaamaan pashyan ramatey–(5)

atha yah veda–and which understands (reflects) this (that); **idam**–on this; **manvaani**–should reflect-meditate; **iti**–like this (which understands); **sah**–that alone; **aatmaa**–is atma; **manah**–however mind; **asya**–of this (jeevaatmaa); **daivam**–divine (mind, inner faculty); **chakshuh**–is eye (means of knowledge); **sah vai eshah**–that alone is this (atma); **etena daivena chakshushaa**–this divine eye; **mansaa**–from mind; **etaan**–these; **kaamaan**–to desirable (enjoyments); **pashyan**–while watching (reflecting); **ramatey**–(experiences) contentment–(5)

in sound sleep is this relationship with the body released for a while. It is released when atma proceeds to the position of sound sleep leaving the positions of awake and dream. Just as atma leaves the body on death, separates from the body, similarly proceeding to the position of sound sleep, atma for a while is somewhat detached from the body. No one returns in the same body after death, therefore it is unable to perceive that after being detached from the body, in which state it had reached, but after sound sleep every individual is awake and alert-at that time when he recollects the bliss at the time of sound sleep, this bliss which he experienced when it proceeded to its real form, he remembers that alone. O Indra! atma does not sleep at the time of sound sleep; the body does;–atma does not become inert, the body does. Understanding the state of that period you could perceive the nature and character of atma. This very viewpoint has been enunciated in Maandookyopanishad and Brihad.–2-1 and 4-2,3 respectively).

The divine and learned who do not keep much contact with the world but wander in brahm-loka, are immersed in meditation of brahm; they worship this very 'atma'. This is the reason all the lokas and all desires are under their control.

य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाꣳ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

ya etey brahm-lokey tam vaa etam devaa aatmaanam-upaasatey tasmaat-eshaam sarvey cha lokaa aattaah sarvey cha kaamaah sa sarvaanshcha lokaan-aapnoti sarvaanshcha kaamaan-yastam-aatmaanam-anuvidya vijaanaateeti ha prajaapati-uvaacha prajaapati-uvaacha–(6)

ye–those; **etey**–this; **brahm lokey**–in brahm loka (abode of atma) (are engrossed); **tam vai**–that; **etam**–this;

He who looks for that atma and understands, he attains all the lokas and desires-Prajaapati explained like this to Indra, Prajapati declared–(6)

Eighth Chapter—(Thirteenth Section)

I do not understand that 'dark-form' of atma,-that form which is full of darkness. I may perceive its multi-coloured image, that image in which there is somewhat clarity. Perceiving that multicoloured image I may understand that it is that very dark form which was not visible. Just as a horse

devaah–learned (self-engrossed); **aatmaanam**–to atma; **upaasatey**–worship (are absorbed); **tasmaat**–with that reason; **teshaam**–to those divinities (self realised); **sarvey cha lokaah**–entire lokas; **aattaah**–are attained, **sarvey cha kaamaah**–all enjoyable desires; **sah**–he; **sarvaan cha lokaan aapnoti**–attains all lokas; **sarvaan cha kaamaan**–to all desires; **yah**–who; **tam aatmaanam**–to that atma (individual soul and God); **anuvidya**–discover, investigate; **vijaanaati**–perceives; **iti ha**–this (utterance, speech); **Prajaapatih uvaacha**–Prajapati spoke; **Prajaapatih uvaacha**–Prajapati spoke (to Indra)–(6)

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥ १ ॥

shyaamaat-shabalam prapadye shabalaat-shyaamam-prapadye-ashva iva romaani vidhooya paapam chandra iva raaho-mukhaat-pramuchya dhootwaa shareeram-akritam kritaatmaa brahmalokam-abhisambhavaami-iti-abhisambhavaami iti–(1)

shyaamaat–from black shade, from pre-eminence of domination in temperament by the quality of darkness or ignorance, the origin of pleasure or experience; **shabalam**–multicoloured, spotted, to pre-eminence of the quality of passion or activity, to the origin of deed, karma; **prapadye**–

shakes off its hair and brushes its neck, just as the moon is free from eclipse; similarly perceiving the real image of atma I may brush off all sins, discard the body, become free from all functions of the world and reach brahm-loka, free from the bond of 'karma'. I may certainly attain–(1)

(From the 'dark' form of atma, the multicoloured image can be perceived, but not the completely clear and explicit image because that is not the concern of the senses).

Eight Chapter—(Fourteenth Section)

The universe is a community of 'name' and 'form'. This name-form where an empty space is seen in the sky-it is there. What is the universe? 'Name', 'Form' and the 'Sky'! Between

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may attain, reach; **shabalaat shyaamam prapadye**–with this pre-eminence of the quality of passion I may recognise the black (pre-eminence of ignorance) in myself; **ashvah iva**–like a horse; **romaani**–to hair; **vidhooya**–brushing away, remove; **paapam**–to sin; **chandrah iva**–like the moon; **raahoh**–to raahu–cause eclipse, to the shadow of earth; **mukhaat**–from the mouth, from the middle; **pramuchya**–after being free; **dhootwaa**–being separate, to set free; **shareeram**–to body; **akritam**–devoid of the bond of karma, not engaged; **kritaatmaa**–successful work; who understands atma (self); **brahma lokam**–to brahm–status (salvation); **abhisambhavaami**–may attain; **iti**–this (is precisely the prayer); **abhisambhavaami iti**–may attain definitely–(1)

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद् ब्रह्म तदमृतᳯ स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कᳯ श्येतं लिन्दु माऽभिगां लिन्दु माऽभिगाम्॥ १॥

aakaasho vai naama naam ropayo-nirvahitaa tey yad-antaraa tad brahm tadamritam sa aatmaa prajaapateh sabhaam veshma prapadye yasho-aham bhavaami braahmnaanaam yasho raajyaam yasho

these three that exits is 'brahm', that is eternal, that is 'atma'. Prajaapati has counselled regarding atma, that is why I should stay in his assembly, I should stay in his home; I may achieve fame amongst brahmins, kshatriyas and vaishyas; I have won fame, I earned reputation and fame-I have sighted atma away from the body. I may not rest in the womb and become free from the bond of birth and death because this rebirth in any case is without teeth is-'a-datka' however it swallows without teeth-is 'adat-ka'–(1)

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vishaam yasho-aham-anupraapatsi sa haaham yashasaamyashah shyetam-a-datkam-adat-kam shyetam lindu maa-abhigaam lindu maa-abhigaam–(1)

aakaashah vai–space alone (atma); **naamroopayoh**–form of name (consciousness) (conscious-object); **nirvahitaa**–who (is well versed) accomplishes (clarifies); **tey**–both of them (name and form); **yad+antaraa**–(are existent) on whose middle; or (tey yad+antaraa–within them is also present who knows the inner feelings–the supreme being); **tad brahm**–that precisely is brahm; **tad amritam**–he is eternal; **sah aatmaa**–he pervades in all; (I a devotee-curious) **prajaapatih**–of Prajapati (teacher); **sabhaam**–to assembly, to a small group; **veshma**–to home (guru-kula); **prapadye**–may attain (be entitled); **yashah**–famous; **aham bhavaami**–I may be; **braahmanaanaam**–to brahmins (learned); **yashah**–to fame; **raajyaam**–of kings (rulers) **yashah**–to fame; **vishaam**–of vaishyas (general public); **yashah**–to fame; **aham**–I; **anupraapatsi**–may achieve; **sah ha aham**–that I (jeevaatmaa, soul); **yashasaam yashah**–celebrated amongst famous; **shyetam**–somewhat yellow, white; **adatkam (a+datkam)**–(being) without teeth himself (pleasures, means); **adatkam (adat+kam)**–which swallows (which involves in the wheel of birth+death); **shyetam**–yellowish; **lindu**–to a womans womb (rebirth); **maa**–never; **abhigaam**–get; **lindu maa abhigaam**–get rebirth–(1)

Eighth Chapter—(Fifteenth Section)

Brahma explained this 'self-realisation' to Prajaapati, Prajaapati in turn delivered this sermon to Manu and Manu delivered this sermon to all people. A devotee should go to the home of the acharya and serve him, after that whatever time is left he should study the vedas according to precepts.

तद्धैतद् ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्य आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिंसन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ॥ १ ॥

tad-ha-etad brahmaa prajaapataya uvaacha prajaapatir-manavey manuh prajaabhya aachaarya-kulaat-vedam adheetya yathaa vidhaanam guroh karmaati-sheshena-abhisamaavritya kutumbey shuchou deshey swaadhyaayam-adheeyaano dhaarmikaan-vidadhat-aatmani sarvendriyaani sampratishthaapya-ahinsan-sarvabhootaani-anyattra teerthebhyah sa khalvevam vartayan yaavad-aayusham brahmalokam-abhisampadyate na cha punaraavartatey na cha punaraavartatey–(1)

tad ha etad–to that (earlier commented) this (knowledge); **brahmaa**–brahma; **prajapataye**–to prajapati; **uvaacha**–had delivered a sermon; **prajaapatih**–prajapati; **manavey**–to manu (royal seer); **manuh**–manu; **prajaabhyah**–to people; **aachaarya kulaat**–from the home of acharya; **vedam**–to vedas; **adheetya**–after study (knowledge with meaning); **yathaavidhaanam**–according to rule; **guroh**–of the teacher; **karma**–activity, duty (gratuity to the guru or devotion etc.); **atisheshena**–with perfection (after completion); **abhisamaavritya**–after returning (after performing samaavarttann ceremony and coming thereafter); **kutumbey**–in the family (father's home); **shuchou**–sacred, pure; **deshey**–in place; **swaadhyaayam**–to the study and

After that on completinig education (Samaavarttan Sanskar) along with the family while conducting self-study and being involved in religious activities and restraining all senses in atma should wander not only in places of pilgrimage but always conduct himself peacefully towards all creation. He who wanders in this manner, he wanders in 'brahm-loka' throughout his life in this birth, does not return after leaving the body, yes he does not return–(1)

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meditation of veda; **adheeyaanah**–while studying; **swaadhyaayam adheeyaanah**–(repeatedly meditating on the sacred syllable and gayatri while himself studying the vedas); **dhaarmikaan**–(to others) righteous (devoted to religion); **vidadhat**–creating, making; **aatmani**–in atma; **sarvendriyaani**–to all senses; **sampratishthaapya**–establishing (restraining); **ahinsan**–not causing harm; **sarvabhotaani**–to all living beings; **anyattra**–different, apart; **teerthebhyah**–from places of pilgrimage (precept of the veda) (apart from destroying wrong doers etc. as prescribed in the vedas and observing the vow of non-violence); **sah khalu**–that (a proper graduate who is curious); **evam vartayan**–conducting like this; **yaavad+aayusham**–throughout life; **brahma lokam abhisampadyatey**–attains brahm-loka (knowledge of brahm and self realisation); **na cha**–and never; **punah**–again; **aavartatey**–returns from brahm loka (is deprived of); **na cha punah aavartatey**–does not get involved again in the wheel of birth and death–(1)